

Light of Truth

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MR. AND MRS. W. H. BACH.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S. O'N



MR. AND MRS. W. H. BACH.



ALFRED TENNYSON A SPIRITUALIST.

PSYCHICAL EXPERIENCES. SPIRITUAL CONVICTIONS.

By G. B. Stebbins.

* * * Dare I say
No spirit ever brake the band
That stayed him from the native land
Where first he walked when claspt in clay

No visual shade of some one lost,
But he, the spirit himself, may come;
Where all the nerve of sense is numb,
Spirit to Spirit, Ghost to Ghost.

* * * * *

Descend, and touch and enter, hear
The wish too strong for words to name;
That in this blindness of the frame
My ghost may feel that thine is near.

Tennyson's poems can be read best
in the light of his trances. He says:

"And while I walked and talked as heretofore,
I seemed to move among a world of ghosts,
And feel myself the shadow of a dream."

A life or memoir of the noble poet by his son, Hallam Tennyson, has lately been published in New York and London—its two volumes full of value and interest. From material gathered in a few years past, and from late notices and extracts from the biography, facts are given touching his psychical experiences and deep convictions as to the immortality of man, our divine relations and the great truth of spirit-presence.

In his preface Hallam Tennyson says of his father:

"From his boyhood he had felt the magic of Merlin—that spirit of poetry—which bade him know his power and follow throughout his work a pure and high ideal, with a simple and single devotedness and a desire to ennoble the life of the world, and which helped him through doubts and difficulties to endure"

He tells us that his father regarded his poem of "Merlin and the Gleam" as constituting his autobiography, as offering quite enough to those friends who urged him to write of himself. Of that mystic poem a few lines may give the key:

Not of the sunlight,
Not of the moonlight,
Not of the starlight,—
A young mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas.
And, ere it vanishes,
Over the margin
After it, follow it,
Follow the gleam.

To "follow the gleam" plainly means to follow the spiritual light within us from above—a path so natural to see, and which might be so many, if their lives were wise and true.

Thus did Tennyson walk serenely on his upward way:

And broader and brighter
The gleam flying onward,
Wed to the melody,
Sang thro' the world.

At the last:

I can no longer
But die rejoicing,
For thro' the magic
Of him, the mighty,
Who taught me in childhood
There on the border
Of boundless ocean!

And all but in heaven
Hovers the gleam.

The marked period, the crisis in his life, came in 1833, when Arthur Hallam passed suddenly to the more real life. Hallam was to marry Tennyson's sister Emilia; the poet was 24 years of age; their lives were interwoven by sympathies too strong for time or bodily death to sever or even to weaken. His sorrow was deep, but unselfish, his affections deepened while, as ever, his duties were well done. Especially was his inmost or spiritual life, exalted and opened, and his feeling of nearness to a life largely independent of our external senses or physical bodies, grew to a strong and radiant conviction. Views which ran like threads of gold through his earlier poems, gained a deeper reality. Arthur Hallam was a daily and real presence, even more than while in the earthly body. These two friends, one on earth, the other in the celestial life, but not really separated, helped each other. To the one here came the opening of a great career as poet and religious teacher. What came to the one above we know not.

In that immortal poem, "In Memoriam," so tender, so large in its range, so full of divine philosophy, Tennyson says to and of his ascended friend:

And doubtless unto thee is given
A life that bears immortal fruit
In such great offices as suit
The full grown energies of heaven.

And what delights can equal those
That stir the spirit's inner deeps,
When one that loves and knows not,
reaps
A truth from one that loves and knows

God's finger touched him, and he slept!
The great Intelligences fair
That range above our mortal state,
In circle round the blessed gate,
Received and gave him welcome there.

And led him through the blissful climes
And showed him in the fountains fresh
All knowledge that the sons of flesh
Shall gather in the cyclical times.

How fares it with the happy dead?
No shade can last
In that deep dawn behind the tomb,
But clear from marge to marge shall bloom
The eternal landscape of the past;

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul,

Is faith as vague as all unsweet;
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet;

And we shall sit at endless feast,
Enjoying each the other's good;
What vaster dream can hit the mood
Of love on earth!

How large and inspiring, how natural and rational, this view of the celestial life! How beautiful the nearness of the "one who loves and knows not," yet reaps a truth from "one who loves and knows," while the one is here, the other never too far away to draw near or to send a needed message.

He saw psychics, or mediums, and gave careful attention to their varied manifestations. These matters were usually in the privacy of home, and are hardly mentioned in the biography. He said: "Spiritualism must not be judged by its quacks." Its crudities and "flummery" he disliked, but saw

that these had their place as first steps with many.

Of intercommunion of spirits in its high forms, he said:

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of angels surrounded and ministered to our Lord?"

Tennyson's poems were his gospels of life and immortality. From his life work as an inspired poetic teacher he never turned aside as a public advocate or opponent of Spiritualism or of any form of organized religious faith. Sincere as he was, the simple statement just given marks his belief in spirit return. His own experiences, the statements of valued friends, and his poems in these few pages, but emphasize this conclusion.

In Blackwood is an interesting bit of evidence, supplied by Prof. Knight, in a paper entitled, "A Reminiscence of Tennyson":

"We then went on—I do not remember what the link of connection was—to talk of Spiritualism, and the Psychical society, in which he was much interested, and also spoke of the problems of Theism. He spoke of the great Realm of the Unknown, which surrounds us, as being also known, and having intelligence at the heart of it; and he told more stories than one of spirit manifestations as authentic emanations from the unknown, and as a proof that, out of the darkness light could reach us."

In the Memoir sparing references are made to the Spiritualistic experiences of the poet. There is one curious story which shows that the late Bishop Wilberforce had participated in the investigation. Tennyson spoke of the last visit of Bishop Wilberforce, of his sudden death and of the bishop's story of the "table-turning" when he was staying with Judge Alderson at Farringford. A table moved toward the door where the bishop was standing, he exorcised the supposed spirit, and then the table stood still, rapping out, "I can't abide a bishop." Clairvoyant trances may be the best descriptive name for what were probably Tennyson's leading psychical experiences. It includes a partial, or entire, loss of external consciousness, an awakening of a wonderful interior consciousness, a vision into spiritual realms far beyond the range of our external senses, and usually the sense of a spiritual presence guiding and opening our interior faculties.

The Hartford Times tells of Mr. Benjamin Blood of Amsterdam, N. Y., who wrote a book on "Anesthetic Revelations," and sent a copy of it to the poet. In return, Tennyson wrote him the following curious and interesting letter:

Farringford, Freshwater,
Isle of Wight, May 7th, 1874.

Sir—I have to thank you for your essay and your photograph. The face is that of one (it seems to me) born to grapple with difficulties, metaphysical and other, and the essay does not belie the face—a very notable sketch of metaphysics, ending, apparently, yet once more, in the strange history of the human thought, with the placid Buddha, as verified by nineteenth century anesthetics.

I have never had any revelations through anesthetics, but a kind of "waking trance" (this for lack of a better word), I have frequently had quite up from boyhood, when I have been all alone. This has often come to me through repeating my own name to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality the in-

dividuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

I am ashamed of my feeble description. Have I not said the state is beyond words? But in a moment, when I come back into my normal condition of sanity, I am ready to fight for "Meine Liebe Ich," and hold that it will last for aeons of aeons.

If ever you come to England I shall be glad to welcome you here. Believe me, yours very truly,

A. TENNYSON.

A graphic description; not fancy, but fact, is this by Tennyson of a trance in which his friend Hallam, a strong spirit, was doubtless a controlling helper:

So word by word, and line by line,
The dead man touched me from the past,
And all at once it seemed at last
The living soul was flashed on mine.

And mine in this was wound and whirled
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world.

Eonian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death. At length my trance
Was cancelled, stricken thro' with doubt.

Vague! but ah! how hard to frame
In matter-molded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

These vague doubts often come with the return from the far-reaching intromitted condition to the normal state, narrower in its perception and range of thought and vision.

One night at Farringford, says Borderland, Tennyson, Jowett and Tyndall sat talking about the power of imagination, or intuition, as an instrument of scientific discovery. After Jowett had retired, Tyndall and Tennyson continued to converse. Tyndall thus records what Tennyson said:

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing, doubtless, to impress upon me the reality of the phenomenon, he exclaimed, 'By God Almighty, there is no delusion in this matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind.' Other persons have had, I believe, similar experiences. Walking out with a friend one evening, the poet Wordsworth approached a gate, and, laying hold of its bars, turned to his companion and said, 'My dear sir, to assure myself of the existence of my own body I am sometimes obliged to grasp an object like this and shake it.' It was at the Red Alp, and I believe by the late Professor Bonamy Price, that this incident was communicated to me."

The condition here referred to appears to be similar to that "union with God" which was described by Plotinus and Porphry.

This remark was made 28 years before "The Ancient Sage" was published, and great was Tyndall's surprise to find there expressed in verse the experience which Tennyson had described to him so long before.

Tennyson wrote "The Ancient Sage" after reading the "Life and Maxims of the Philosopher Loat-ze," although there is no attempt to embody in the poem the philosophy of the Chinese

teacher. It is throughout, as Professor Tyndall says, a discussion between a believer in immortality and one who was unable to believe, and the groundwork of the Sage's argument against materialism, and in favor of personal immortality was the description of a trance which this Memoir proves was Tennyson's. The passage in question is as follows:

"And more, my son! for more than once when I
Sat all alone, revolving in myself,
The word that is the symbol of myself,
The mortal limit of the self was loosed,
And past into the nameless, as a cloud
Melts into heaven. I touched my limbs, the
limbs
Were strange, not mine—and yet no shade
of doubt,
But utter clearness, and thro' loss of self
The gain of such large life, as matched
with ours,
Weresun to spark—unshadowable in words.
Themselves but shadows of a shadow-
world."

When a mere boy, his son tells us, that his father possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible:

"As he wandered over the world or by the brook, he often seemed to be in dreamland, so that one who often saw him then called him a mysterious being, seemingly lined high above other mortals, and having a power of intercourse with the spirit-world not granted to others."

Tennyson himself repeatedly referred to this. "It might," he said, "be the state which St. Paul describes: 'Whether in the body I can not tell, or whether out of the body I can not tell.' God knoweth."

When he spoke of these illuminated seasons to his family, or to others with whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervor, which left an indelible impression upon those who heard him. For instance, speaking of a conversation with his father, in January, 1869, his son records what he spoke to them with deep feeling:

"Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the Spiritual the only real and true. Depend upon it the spiritual is the real. It belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the 'I' is not an eternal reality, and that the spiritual is not the true and real part of me."

These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room.

The poet told his son that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time.

He wrote, with Hallam in his mind: "If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the past might remain, as the smell and color do in the sleeping flower; and in that case the memory of our love would last as true, and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn, when the sleep was over."

He dwelt in a world apart, out of which he emerged from time to time to lead the daily life of ordinary men, but it was in no sense the whole or even the most important part of his existence. Borderland says:

"No one can say that he was not a man intensely alive to all that concerned his material life. He lived a very full life, and his interest was unabated to the very end. He was a man of affairs, as well as a poet. He was

a student of science as well as a mystic, and for more than half a century he met and mingled as an equal, and more than an equal, with the foremost men of his time. This, it is well to remember, in view of the prevailing disposition on the part of materialists to argue that dwellers in the Borderland are necessarily incapable of taking their full share in the busy life of mortal men. Tennyson's conviction of what may be called the evanescent and transitory nature of the material universe in no way weakened his grasp of business."

At 80 years few young men could keep pace with our poet's strident gait in a long walk, and few writers have had so long and commanding a career. To "follow the gleam" is health to the body, giving sustaining power for a long and useful life on earth. He was filled and inspired, by faith in the invisible world which encompassed him, and of which he believed he had direct personal experience.

He wrote the queen in her jubilee year (1887) as follows, then, as always, their letters being those of sincere friendship:

"Madam—I am grateful for your majesty's most kind letter. I do indeed feel how the sense of loneliness may oppress your majesty in the midst of these loud rejoicings. The multitude are loud, but they are silent. Yet if the dead, as I have often felt, tho' silent be more living than the living; and linger about the planet in which their earth life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your majesty, may rejoice when the people shout the name of their queen."

"TENNYSON."

After conversation with Bishop Lightfoot he wrote: "I believe that God reveals himself in every individual soul; and my idea of heaven is the perpetual ministry of one soul to another."

In "Idyls of the King" and elsewhere are poems, largely transcripts of his personal trance experiences. In 1883 an apparition, a tall man's form, was plainly seen by two younger sisters and vanished through a hedge. At breakfast next morning a letter came to the poet—the first knowledge of Arthur Hallam's death in Europe a few days before. Years later, when Tennyson had written his ode on the Duke of Wellington, Lady Tennyson dreamed that the duke called to see them, and she dreaded to take his hand, which she supposed would be icy cold, but which was warm and natural. She was a gifted and gracious woman, an inspiring helper and a prized co-worker with her husband.

Tennyson's appointment as poet laureate came unexpected and unsought, a letter from Prince Albert giving the first information of the matter, which he favored from his great admiration of "In Memoriam." The night before the poet dreamed that Albert leaned over his bedside and kissed him, and he said: "Very kind, but very German."

That mark of regard, and also the peerage, came unsought, and both were reluctantly accepted. Of the last he told his son he "should be sorry as long as he lived." His verse well says:

"Kind hearts are more than coronets,
And simple faith than Norman blood."

His deep insight of the world's needs inspired him to write "The Princess" to help the uprising of the world's womanhood, and to prophesy the peaceful federation of nations.

The demigods of old Greece were held to do great deeds, and to illustrate divine graces on earth, because they had sat among their kindred, the

gods on Mount Olympus. We, too, have our celestial kindred. Angels are our ascended friends. Our heredity from God is the deepest element in our being. It is impossible that wise communion with supernal beings can blast us with inanity, or work slow decay of character; rather it must inspire, and give health to spirit and body.

The splendor and truth of Tennyson's poetry grew with the growth of his "passionate belief in personal immortality."

The agnostic poet is like a tree with its roots stopped by a rock just below the surface of the earth; its life brief and poor.

The poems that live and last reach down to the eternal verities.

Gladstone wrote Hallam Tennyson October, 1892: "I have a great conception of your father as a philosopher. Carlyle was small in comparison. Every one admires him. I look upon him, in his words and works, with reverence."

Tennyson, being weary, once asked his friend Jowett, Master of Balliol college, not to discuss topics of religion and philosophy, as they had often enjoyed doing, and Jowett said: "Your poetry has an element of philosophy more to be considered than any regular philosophy in England. . . . I believe 'In Memoriam' and 'Crossing the Bar' will live forever in all hearts." He afterward spoke to me, in 1892, of my father's "great and deep strength" of soul.

The philosophy which these eminent men held of such weight and worth came to the poet in hours of highest vision and of greatest mental power and clearness. It is spiritual, and,

"As the thoughts of men are widened
With the process of the suns,"

it will rule the world.

For years the family home was the center of a world-wide correspondence, the Mecca of many pilgrims from many lands, and of diverse creeds and peoples—"the winnowing of the nations." At last, Oct. 8, 1892, came the change—full of light and peace. He said to the physician: "How men cling to this life; so small a part of the world's whole life!" At the last moment his son crossed his hands and prayed: "God accept him; Christ receive him."

In fit time the family and friends, and the school children, followed the flower-laden casket to the depot, whence it was borne to Westminster Abbey.

G. B. STEBBINS.

RETROSPECTION.

It seems wise, in the midst of any great and important work, to consider dispassionately how the work is progressing—whether we are satisfied with what has been done or are fully convinced that what we intend to do is wisest and best. The time once was when the number of Spiritualists was so small that they could have been gathered into a small compass. In many large-sized towns there were a few and these served as a target, and many were the shots fired at them. But now so extended has their influence become that we scarcely know of a place where we shall not find them.

The church in the earlier days was never weary of denouncing the fallacies that were taught under the guise of this new religion, but today the clergymen who claim the attention of the world are those who are preaching the strongest kind of Spiritualism under some other name—it is the same remedy with a different label on the bottle.

In the literature of the present day we find a silver thread running through the works of modern writers, inculcating the very ideas which we are

laboring to place before the world. They are some times so covered up, so sugar-coated, that you scarcely realize what they are, and the people accept them without even knowing it. But this great army of readers realize that there is something in the works of certain writers to satisfy the craving of the human soul, consequently this literature is accepted by the public. The satirist, the humorist, after he has exhausted every other theme whereby he can make the world laugh, falls back on Spiritualism, and like the court fool, "takes the most serious subject to make the king laugh." In every-day society it is a topic constantly coming up, so that like an epidemic it has extended its influence far and wide.

We are not desirous of gaining strength from our victories only. It is incumbent on every general to consider the misfortunes and weak places that he may be likely to encounter, or that he has encountered in the progress of his work. We are not at all convinced that Spiritualism is at present strong enough to carry along with it a number of individuals who are not constituted to grasp the important issues of the present day. There have been exposures of alleged fraud, and some unfavorable attitudes have been assumed by those who are prominent in our cause. These failures and exposures should teach the great necessity of intelligent investigation, and the effort should be made to more fully comprehend the demonstrations that have already been made. The tiny rap, which reveals the existence of a spirit, is the master of every mind until it is at once comprehended; and until that rap is fully explained it is folly to seek greater demonstrations.

Spiritualists need far more unity of action; they need to put their heads and hearts together—to understand that they have a cause to work for—to learn the great lesson of putting their feet firmly upon all scandals and slanders against their mediums and workers—to understand that an enemy within the ranks can do infinitely more harm than many outside. Many good mediums have become discouraged on account of opposition and undue charges of fraud from those who should have been their friends, and have recoiled from the conditions of mediumship, so that many lives of useful service have thus been lost to our cause. Let us thank fate for failures that have come; they have been blessings in disguise if they have only brought wisdom with them. We may thank our enemies for what they have done—for an enemy only serves to test our strength, and we can forgive those who have despitefully used us, knowing that hatred and venom are the outgrowth of ignorance, and that when knowledge and love come to the human mind and heart these things will disappear.

A. H. NICHOLAS.

LORD LYTTON AND THE BIRCHES.

Lord Lytton, when viceroy of India, was seated one day at dinner next to a lady whose name was Birch, and who, though very good-looking, was not over-intelligent.

Said she softly to his excellency: "Are you acquainted with any Birches?" "Oh, yes," replied Lord Lytton; "I knew several of them most intimately while at Eton—indeed more intimately than I cared to." "My lord," replied the lady, "you forget the Birches are relatives of mine." "And they cut me," continued the viceroy "but," and he smiled, "I have never felt more inclined to kiss the rod than I do now." Sad to say, Mrs. Birch did not see the point, and told her husband his excellency had insulted her—Saturday Evening Post.

VOICE OF THE PEOPLE

THOMAS PAINE'S LOGIC.

Allie Lindsay Lynch.

My aim in life has been, and remains, to always tell the truth—that is, to never tell a lie. What I offer the readers of the Light of Truth, as Thomas Paine's Logic, I most certainly myself believe to be that great man's own present views; and I further affirm these brilliant, extracted from discourses delivered at my own home, and through my inspirational mediumship, are here passed to the reader as they were coined by the guide's mind, and taken down by one as honorable as myself.

I am led to this step—the publicity at the present time of these portions of the book of discourses I am preparing, from my numerous guides, for a future sale, and this for the furtherance of a great work I am entering upon—because of noting, in this publication (Light of Truth) the request for "opinions on the God question."

To set before your readers, Mr. Editor, a reason for my claim of belief in these being Mr. Paine's views, now (1898), I wish to introduce the evidence (if other is needed than their radical logic) in the words of this guide. Also I will append the date to each cluster of excerpts as I proceed—by the editor's permission—to, for a time, contribute a series of Paine's Logic.

Progression governs the world. Not so rapidly as it might, and should, for minds are retarded by erroneous beliefs. Nevertheless, progress is a law in evolution, Nature.

We who seek with clearer vision, whose minds are free, and grasping for the higher truths, realize how much more pleasurable, to say the least it would be, if, in each one we come in contact in daily life with, we found that harmony of mind which we do occasionally find in those who most attract us. Therefore do we in spirit life who are on the higher plane intellectually, and of course, spiritually, see a need for our continued efforts to disseminate truths.

Some of us were teachers, in radical facts, when in earth life; others, not then, but now, and desirous to aid in scattering truths that will effect humanity as a mind. I, in earth life, had many trials. I was even tried, condemned, imprisoned; but therein I found a lasting good, not alone to myself, but bequeathed to humanity through my labors with the pen, to destroy Biblical errors.

I labored then, as I now will, and as I have been doing through the mediumship of the grand instrument known to earth as Mrs. Colby-Luther, who has recently joined our forces on this side of life. I desire to continue my labors to show up the false statements recorded in the book upon which Christianity rests. In my Age of Reason I made explanations, for I had studied deeply; explanations which have had a most beneficial result to mankind.

Were it not that I feel an interest still in minds of earth, and minds in lower spirit spheres, naturally I would not then care to continue this line of instruction. But I so love humanity that, though not being willing to "lay down my life" for men—this being an impossibility—I choose to return to earth and to lift up others. To lift them above ignorance, above that superstition which is holding minds in ignorance, creed-bound and bowing to mythical gods.

Man needs enlightenment. Yes, the mind needs to be fed on truths. Man

needs this more than that the physical should be well sustained by food. It is not well that famishing minds be left uncared for; rather had we better leave famishing bodies unsufficiently fed to keep health. What does it profit man if he lives sumptuously each day, is fed and clothed, and the physical sustained and cared for tenderly, and the mind left dwarfed, stunned as it were, absolutely scarcely worthy a place in Nature's great works.

Nay, I say, better half rations, and food for the brain—thought food, that will nourish and bring the mind to a rich unfoldment. Harvesting wealth from the toil of other men is not of that value that harvesting truths from other minds will be known to be in the by and by. We want to leave stamped upon the minds such strong words, such valiant truths, as will reveal the power of spirit forces, the good resulting from communication with the angel world.

Of what use to humanity is a grand knowledge, such as Spiritualism, if it falls flat because the minds of your world fear to sustain. Why should we leave our grand celestial homes, where to us is joy, where the scenes are all glorious, where in our wanderings we meet with minds like unto our own unfoldment, and unfolding still, always reaching and always reaching for, and receiving more light—of what service to us are men of mortal life, that we should return laden with truths, if these be rejected because they are strong, because they do not coincide with teachings long accepted? Because they tear down the worthless and cast it away, and erect instead palatial temples of truth?

"Why," they say, "should the guides who come be so unkind as to speak illy of that which in their past and in ours was held in reverence?" "Why," they ask, "do these guides of yours direct you to antagonize others' beliefs?" Why? Because their beliefs are errors. Never will I, or any of this band who come to instruct through this instrument, never will we be known to tear down truth. No! We come to establish truths in your midst. For this we are banded on our side; banded that we may place before thinking minds such truths as will find welcome. Will lodge within minds, that which can improve the man or woman—which through these must improve humanity as a race.

Brotherly love is well enough, is all right when properly taught. But is it brotherly love to see your brother standing near a precipice, where his feet may wander out of the path of safety, and not reach your hand to pull him back? Is it, if you know there is danger of a dam bursting which will sweep away that which this brother has labored to possess himself of; is it brotherly love to not help him stay the tide, or direct its course aside? Brotherly love is doing as you should do to benefit others. Is doing that which you know will benefit your brother. It is not leaving him to wend his way o'er rocky paths, where dangers lay; where serpents creep and coil, whose fangs might poison. 'Tis to direct his course another way, a better, safer road you know. O'er which you have already trod, where every step reveals a grassy sod.

If there be no "God" for man to idolize; if some there be who know 'tis folly thus to think, would brother true leave brother to believe a tale so injurious, so untrue? This is brotherly love: To wish to help our brothers onward. Our brothers are humanity. We labor that our brothers may have the light.

We may look to earth no more, but let the mind soar in its search for truths. Free, and the mind will roam from this thought and to that; enslav-

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ed, it remains where placed by bondage old and strong—that power which ignorance has placed upon it.

Oh! that man knew how base and hurtful are the tales they have heard, have listened to and absorbed. How, instead, there are so many helpful truths. One only needs to look about to find these. They are everywhere made manifest by Nature. By natural laws, not the handwriting of a God. He has only to cast away the fetters and stand a free man with a free mind—for this is the only freedom—to be able to gather truths. They are everywhere if one knows how to reach them. The free man does. Enslaved man can not.

A mind loosened from fear finds no stumbling blocks in the way, but ascending climbs the heights, stands upon the peaks—he is conqueror of all things. He alone is responsible to himself for the soul-stamina which rightfully belongs to each one. The Gods can not give this knowledge that is the rightful heritage of all. No! Enlightenment comes to the soul when fear of Gods is set aside.

THOMAS PAINE.

Sunday, April 17, 1898.

We must do away with that "God and His Son" unto which ignorance still bends the knee. Flaming swords of truth must cut off the heads of the Gods. Yes, by the sword of Truth, which we intend to have you wield, our army that we are calling for must and shall so continually wield it that—while blood will not flow—truth will come to reign supreme. Not by the "blood of the lamb" will we save the souls of the world but by the broad logic of truth.

May 1, 1898.

PAINE.

I find I must not lengthen this paper any further, lest the cry of "space" comes back at me, but the reader can glean an insight into those rich morsels of soul food—the ingredients of logic, common sense and facts—from having read thus far. And if the editor invites more, I'll be glad to continue, as I have felt 'twere wise—and brotherly—I should, since all of humanity are my brothers, for whom I am pledged to labor faithfully, pledged to the angel world.

Chicago.

FRAUD AND CALUMNY ON THE DEAD.

To the Editor: On Saturday, Aug. 27th, at 8 a. m., at his late residence, No. 130 E. 8th St., St. Paul, passed to higher realms Brother Merrell Ryder, aged 73 years. Mr. Ryder was a veteran, outspoken, consistent Spiritualist, and no one having the pleasure of his acquaintance was ignorant of his religious principles. He had been in feeble health for the past two years, and realizing that life in the physical was drawing toward its close, expressed to the veteran platform speaker (Mrs. Pruden), a desire that no orthodox minister should officiate at his funeral, and yet the family (wife and daughter) being Unitarian and no minister of that sect within reach, and claiming there was not at hand a Spiritualist speaker they desired, secured in consequence an orthodox preacher of the most pronounced faith. In a lengthy notice of Mr. Ryder's long business career in St. Paul (by the Pioneer Press) a leading daily, and whose editor has long known Mr. Ryder's devotion to the cause of Spiritualism, makes no mention of this fact, but in closing the article makes the statement that he was a member of the Unitarian church, a deliberate falsehood.

M. T. C. FLOWER.

St. Paul.

—Don't forget the Light of Truth.

THE NATIONAL ASSOCIATION

An Appeal to the Friends of Organization.

By Frank Walker.

At the last convention of the National Spiritualist Association I promised to raise one thousand dollars to aid it.

The results of the Jubilee have made it impossible for me to fulfill that promise to any great extent.

I believe in organization, that in unity of effort the greatest good can be accomplished, and that every Spiritualist who agrees with me should do all in their power to support the National Association, the beneficial effects of its work being evident to all observing persons.

It has lacked support and been handicapped in many ways, but Spiritualism has been the gainer by reason of its existence.

If it were well endowed its work would be far more reaching and the world would recognize its influence.

If all who read this will assist the N. S. A. and urge their friends wherever they be to do likewise, enough can soon be raised to meet its present requirements.

I desire to fulfill my promise; to do all in my power for the N. S. A. and so make this appeal, asking all who are moved thereby to forward their donations to the secretary, Mr. F. B. Woodbury, 600 Pennsylvania avenue, S. E., Washington, D. C., and state that it is in answer to this appeal when it will be credited to my efforts.

This is not asking for help to pay the Jubilee deficit, but to aid the N. S. A. only.

To the Editor: Enclosed find \$1 to renew my subscription to the Light of Truth for another year. All Spiritualists and free-thinkers ought to take your paper. It is in the van of progress, is bold, fearless, and hews to the line, let the chips fall where they may. The article in your last week's issue by J. H. Mendenhall on the evolutionary processes of nature is worth more to any thinker or to any man or woman who desires to keep abreast with the progressive thought of the age than a year's subscription to the paper. Then beside every week of the year the paper is filled with the strong logical thoughts of many able thinkers, that are slowly but surely leading the hosts of the people who for a long time have been in the leading strings of designing men, out of the sloughs of superstition into the light of the liberty of free thought and a larger field of spiritual and mental progress. My fervent plea is that all Spiritualists and free-thinkers support the Spiritualistic press. Truly yours,

A. MUNSON.

To the Editor: If years of hard labor and experience in the newspaper field entitles me to an opinion on the matter, I should say, unhesitatingly, that the Light of Truth is one of the most efficient and powerful agents for the promulgation and promotion of Spiritualism in the world today; and it should have the unqualified support of the great mass of Spiritualists in both hemispheres. Every issue is a spiritual feast, and I, for one, would not be without it for ten times its cost. With best wishes for your future success and guidance, I remain, fraternally,

F. W. BOSWORTH.

Denver, Colo.

TRACT NO. 1.

PSYCHIC PROBLEMS—By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

The World of Psychics and Liberal Thought

"President McKinley will be assassinated in the third year of his administration," was the startling announcement made by a well dressed, educated woman of middle age a few days ago. The prophetess was Mrs. R. P. Ward of Augusta, Ga., a clairvoyant of wide reputation, and the prediction was made with that apparent confidence with which she has foretold many famous occurrences in late years, and surprised many people by the wonderful correctness of her predictions.

In Italy Spiritualism is finding its way into journals dedicated to the promotion of the drama and the fine arts; for, in the *Corriere d'Arte*, published in Naples, we find an article on apparitions from the pen of Colonel Giulio Malvoti, an ardent Spiritualist; and in the *Scena Illustrata*, of Florence, there appears a well written survey of the steady progress of Spiritualism in all classes of society throughout the civilized world, says Harbinger of Light. "At Rome," says the writer, "the pope is perplexed, and wishes, like the clergy in general, to turn the movement to his own advantage; but there are serious obstacles in the way. . . . Howsoever this may be, it is no longer permissible to laugh at Spiritualism, without the risk of being taxed with ignorance; nor to combat it, without being accused of insincerity."

All the geniuses of literature, art and music are inspired. Shakespeare, Goethe, Milton, Mozart, Beethoven, Wagner and many others wrote under strong inspiration. Chopin had visions and wrote in darkness. In one of his biographies, written in Polish, is an admirable description of how he used to write music in complete darkness.

A writer in *Revue de la France Moderne* thus tips off Mr. Leicester Gataker, a water finder, "who enjoys considerable distinction in England: 'Mr. Gataker is simply a medium, who is impressed where to stop, and if he carries a willow wand, or anything else of the kind, his attendant spirits can deflect it at the right spot, and at the right moment, just as easily as they can tilt a chair, or lift a table, or any other ponderous object. Many water finders probably repudiate all connection with spirits, for the sake of increasing their own importance; but so much the worse for themselves. One thing, however, is very certain, as our brother in France observes, and that is that 'spirits do not ask permission of human beings to exercise the power they possess; but if mortals will solicit the help of angels or spirits, they will find what they undertake singularly facilitated.'"

The following story is told of a former president of Oberlin college: A student asked him if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When Nature wants to make an oak she takes a hundred years, but when she wants to make a squash she takes six months."

Friendship Liberal League of Philadelphia has the following on its program for September: Sept. 25, 2:30 p. m.—Discussion — "Spirit Manifestations a Reality." Affirmative, Samuel Wheeler. Negative, Dr. John Kayes. 7:30.

A. J. Pearce (Zadkiel), the celebrated astrologer, has this to say in his journal, *Star Lore*, for June, 1898: "The ingress at Washington of the sun into the first point of Cancer takes place at 58 minutes past 4 a. m., June 21st. Mars in the 11th house promises success to the United States army and navy; but Saturn in the sixth is ominous of the loss of at least one fine warship."

This tallies somewhat with the clairvoyant, Dr. Max Muehlenbruch, of California, who predicts that the United States will lose one more warship by explosion.

Spiritualists, the Bible is your book; take it; study it, and learn how to use it.—Moses Hull.

Remember the Spiritualists' Home, with Free Library, to be opened at the earliest date possible in beautiful Chicago, the great spiritual center for all phases of medial power and development. Expenses economic. Kindly take an interest and tell your friends. Donations, from a nickel to dollars, or any article of home furnishings, gratefully received. For particulars address Mrs. C. H. Horine, 508 44th Place, Chicago.

Secy. Woodbury writes that the New England Passenger Association has granted certificate rates throughout New England to the National Spiritualists' convention, Washington, D. C. These rates are one fare and one-third from all large towns and cities in the New England states.

At a recent session of the British Association at Bristol, England, it was announced that Prof. Ramsey and Mr. Travers had discovered another elemental gas, which they call xenon. It possesses a spectrum analogous to that of argon, but the position of the lines differs entirely. It seems to exist in minute quantities.



MRS. M. J. CRILLY,
A Medium of Allegheny, Pa.

Mediums who come into the work to make all they can out of Spiritualists never get out of it again unless driven out on account of crooked work. But greed or selfishness anchors them fast and they must work out their salvation by giving up their whole life for the cause they misused. Change is progress, even though it is not spiritual in nature. But there are other fields open for mediums who sacrifice themselves unrequitedly, where they can do something for themselves while working for the cause as a pleasure and not a need. It is better to give than to take in the long run. Nature rewards as well as punishes.

SPIRITUALISM — AN INTERPRETATION.

Thomas Gales Forster.

"Is God asleep, that he should cease to be
All that he was to the prophets of the past;
All that he was to poets of old time;
All that he was to hero-souls, who clad
Their sun-bright minds in adamant mail
Of constancy, and walked the world with
Him,
And spake with His deep music on their
tongue,
And acted with his pulse within the heart,
And died, or seemed to outward sense to
die,
Vanishing in light, as if the sun
Gathered its image back into itself?
Is God less real now than when He sang,
And smote with His right hand the harp
of space,
And all the stars from His electric breath
In golden galaxies of harmony
Went choling out, heart-flushed with life
from Him?"

The Spiritualist believes that after the phenomenon termed Death has occurred, and you have buried the body, man has an individualized, conscious existence beyond the grave. You know that all Spiritualists believe this, and that all who believe this are called Spiritualists, whatever else they believe. The Spiritualist believes, in addition, that these individualized spirits can, and, under proper conditions do, communicate with the friends they have left in the form. But there is a large body of minds in Christendom that declare these two items of the Spiritualistic faith to be erroneous, on the ground that they are opposed by the Bible, and that they are antagonistic to the teachings of the Bible. With this declaration of Christendom we are at issue; the phenomena of Modern Spiritualism, upon which rest these two items of faith, are not only not antagonistic to the Bible, but they are strictly analogous to the facts of the Bible; indeed, there is such a striking analogy existing between the two as to be apparent to the most casual observer.

A miracle, according to the orthodox interpretation, is said to be constituted through a deviation from the course of Nature. But the intelligent inquirer at once suggests the inquiry: How shall man be enabled by this rule to determine when a miracle is performed? For, even in the present age of earnest inquiry, who shall decide as to the legitimate course of Nature? In the days of Moses and of Jesus, men were not so well informed as they are in the present day with regard to such matters, and consequently were more liable to run into error in drawing their deductions from the phenomena by which they were surrounded. Upon this point Spiritualism declares that a miracle, in the theological sense, is scientifically, philosophically and morally impossible; and that if it were possible that a miracle could take place in that sense, it would not only destroy the divinity of the Bible, but it would destroy divinity itself—and why? Thus: no one will deny that God is infinite in his attributes, and that natural law is the effect of the perfection and divinity of those attributes, and that, consequently, all things have been arranged upon the wisest and best plan, for the wisest and best purposes. Any deviation, therefore, from this plan, must be a detraction, because there can be no change in what is perfect, except for the worse. To base a system of religion, as is done in the Orthodox world, upon the performance of miracles, with the theological interpretation of the word, is to base that system upon the inharmonious of the divine attributes; and in doing so you necessarily deprive Deity of that which alone makes him infinite.

The spiritual school, therefore, is entirely justified in declaring that a miracle, so interpreted, is utterly impossible. The legitimate corollary, therefore, is that all the various phe-

nomena of the past, as recorded in the Old and New Testaments, together with the analogous manifestations of the present day, were and are in accordance with the harmonious action of natural law; and that none of the powers that were exercised in the past through any of the prophets, patriarchs or seers, through Jesus or his apostles, were drawn from without the domain of Nature.

AMONG THE BOOKS.

The title of Marion Crawford's new book, which the Macmillan Co. bring out in September, is "Ave Roma Immortalis." It is a selection of studies from the chronicles of Rome, and will be presented in two volumes.

Much criticism is imposed on Edward A. Warringer's "The Gate Beautiful" on account of its alleged harshness of text. The work is divided into four parts: Socialistic Ideas, The Gate Called Beautiful, Social Problems and Applied Christianity. Here is a sample of his "harshness:" "In the church as in the world the love of money is the root of all evil—of thievery as well as of rust and beggary; for all selfish inequalities are thievery; and so far as there is this love in the congregation is there thievery in spirit. Nor can this spirit be effaced so long as clergymen's salaries are regarded as pay for their labors, rather than voluntary contributions to their necessities; for any one who receives pay or reward beyond his actual necessities for the service he justly owes as a social being to his neighbors is necessarily avaricious; and if any man be unwilling to share his salary equally with his brethren according to their needs, he is in spirit selfish and thievish."

We advise people to read "Life is Life," by Zack, and thus find its worthlessness. Zack is a woman, Miss Keats, and strange to say the people of her book make out that life is life, to be sure, but life is sorrow, disappointment and remorse.

TWO WORTHY WORKERS.

We present in our frontispiece this week two well known and honorable representatives of Spiritualism, Mr. and Mrs. W. H. Bach, of Lily Dale, N. Y. Mr. Bach has been for several years identified with the movement where there was a place for his directive energies. He and his good wife labor at the present time in the publication of their neat and tasteful paper, *The Sunflower*. Mr. Bach is a writer of force and ability. His work "Big Bible Stories," being an earnest of his powers in graphic description.

LYMAN C. HOWE IN TORONTO.

We take the following from our Canadian contemporary, *The Spiritual Messenger*:

Lyman C. Howe, one of America's most distinguished and eloquent Spiritualist speakers, and one who is well known in Toronto, has been engaged to lecture here for the five Sundays of October. We trust that he will be greeted by the large audiences which the eloquence and spiritual value of his lectures warrant.

"Mistuh Pinkley," said Miss Miami Brown, "what is dis here diplomacy?"

"Well, I dunno whethuh I kin trans-parify de question so's you'll see froo it. But ef de lan'lord come 'round foh de rent an' I says I aint gwinter pay, why I gits put out. But ef I tells 'im ter come 'round nex' week, and nex' week tells 'im to come 'round again, an' so on, dat's diplomacy."

SPIRITUAL ESSAYS

SHOULD IMMORTALITY BE LIMITED BY MEDIUMSHIP?

By J. C. F. Grumbine.

There are two distinct classes of Spiritualists who are interested in the fundamental tenets of Spiritualism, but who differ widely in their methods of reaching and teaching them—one is the phenomenalist and the other is the metaphysician or transcendentalist, as Emerson designates him. One maintains on what he terms the evidence of the mind or the senses, usually designated demonstrable grounds, and the other on the evidence of intuition, the spiritual consciousness and the independent powers of the spirit, as clairvoyance, which are proofs to him that immortality is a fact or quality of being. The phenomenalist assures us that we have no knowledge of man's post mortem existence or immortality save through mediumship, that function of the human organism which has been termed "the gateway between the two worlds;" the other openly replies that it is possible for one to realize eternality, hence to know that being through existence passes from mortality, which is death or disintegration, into immortality, which is life or integration; the eternal soul integrating all expressions of being. Both positions are strongly advocated and have large following. That which threatens to carry the old controversy between science and religion into Spiritualism is the bugaboo of materialism. Materialism as a pretentious but agnostic system of philosophy has always claimed one thing and proven another—in other words, its theory is exploded by its own facts. Still it is this alleged irreconcilable conflict between science and religion which materialism has inspired and fostered which is appearing in a new and martial form as a formidable foe to the metaphysical movement. I have no hesitancy in saying that the enemies of the metaphysical or transcendental movement, if such there be, are the avowed betrayers of our sacred cause, and either ignorantly or overzealously are stabbing at the spirit of truth.

In the first place mediumship is absolutely objective, for as a function it has to do with phenomena. Whether it concerns the physical or mental forms or expressions of spirit, it relates the soul to its external, objective, material environments. In the sphere of spirit it begins precisely where reality ends, and by this is meant, it has to do not with the eternal, but with the changing; not with the absolute, but with the relative spheres and planes of the soul's being. It deals with that which is external from soul through mind and the senses; and therefore not only comprehends but is comprehended by mind and the senses. It is dependent and in no sense independent. It is not automatic in its action, but is the old and means of applied or implied psychic action. As brain presupposes spirit that uses it, so mediumship suggests an operator. As a function, as action and nature, though subtle and occult, are not independent. Enfolded within the envelope of the human form, it, like the solar plexus, obeys the soul. As all environments,

however outermost or removed from the sphere of absolute being are correspondent to the innermost state of psychic deification, so the soul is always at home, resides in its outer circles of radiation. As matter is the objectification of spirit, and as a face reflected in a mirror, it is related to spirit whence it derives its form and its appearance. For a phenomenon is but an appearance, derived from the word which means to show. It pre-mises reality, but only manifests it. Existence (as the words Ex and Eo

natural order of life and that mediumship implies the spiritual hypothesis which is the basis of the spiritual or metaphysical movement. It must be said in defense of the metaphysical movement that it must not be confused with all spurious forms of it, as Christian Science. Christian Science may be a theory of divinity, it may be established upon metaphysics, but metaphysics should not be held responsible for Eddyism or any of the theological heresies which belong solely to the Christian Science movement. Nor is mental science all there is to metaphysics. Mental science is true and helpful as far as it goes, but it is but a specialty of the metaphysical movement. So with divine science, if by that phrase is meant a theory and not a truth, a personal view and not the philosophy of being. Nor does the metaphysical movement seek to belittle the value of phenomena nor to depopularize the beautiful ministrations of the spirits through their chosen media. What it seeks to do is to in-

ship, because they have been taught to perceive the value, use and necessity of mediumship in the unfolding of the human race. Man's normal vision and life are illumined and enlarged when he awakens to the resources of the supernormal. He becomes most successful in all the walks and affairs of life when he realizes adeptship, and by so much as he has become free in the use of his psychical powers he is an ornament as well as a benefit to society. He is not obsessed, but soul-possessed. He is not a tool, but a sovereign master of fate. He is not a prey or victim of circumstance, but having overcome negativeness and relaxation, he faces the east as the magnet and basks in the glory of a happy, fortunate and successful life. He senses facts but he perceives truth. He knows that he is immortal but he also realizes that he is eternal. He himself has become God, measurably perfect in all his attributes; having learned the lessons of a rudimentary existence, having satisfied himself that the phenomena of spirit are suggestions of the Divine, the veil of generation drops from his spirit and he, like Zoroaster, Jesus, Apollonius—realizes the light of the soul whence opens the path to love, purity, harmony, joy and peace. Is not such the end and ideal of the spiritual philosophy and movement?

C. H. FIGUERS.

C. H. Figuers resides in Cleveland. For many years he has been in the field as a psychic and medium, and has performed meritorious work in various sections of the country. His work as platform medium at Lake Brady the past season was exceptionally good. Dr. Figuers has recently married a most estimable lady of Cleveland.

LOGICAL.

In a recent Walla Walla divorce suit, in which the defendant failed to appear, the referee made the following report: "The plaintiff appearing in person and by her attorney, and the defendant not appearing and no one appearing for him, therefore he did not appear."—Walla Walla Statesman.

ONE OF THE BLEST.

By Harriet Prescott Spofford.

Her face was beautiful with perfect calm.
Peace sealed the brow, and peace the
tender mouth;
To wounded hearts her gentle gaze was
balm,
Her words like winds blown softly from
the south.

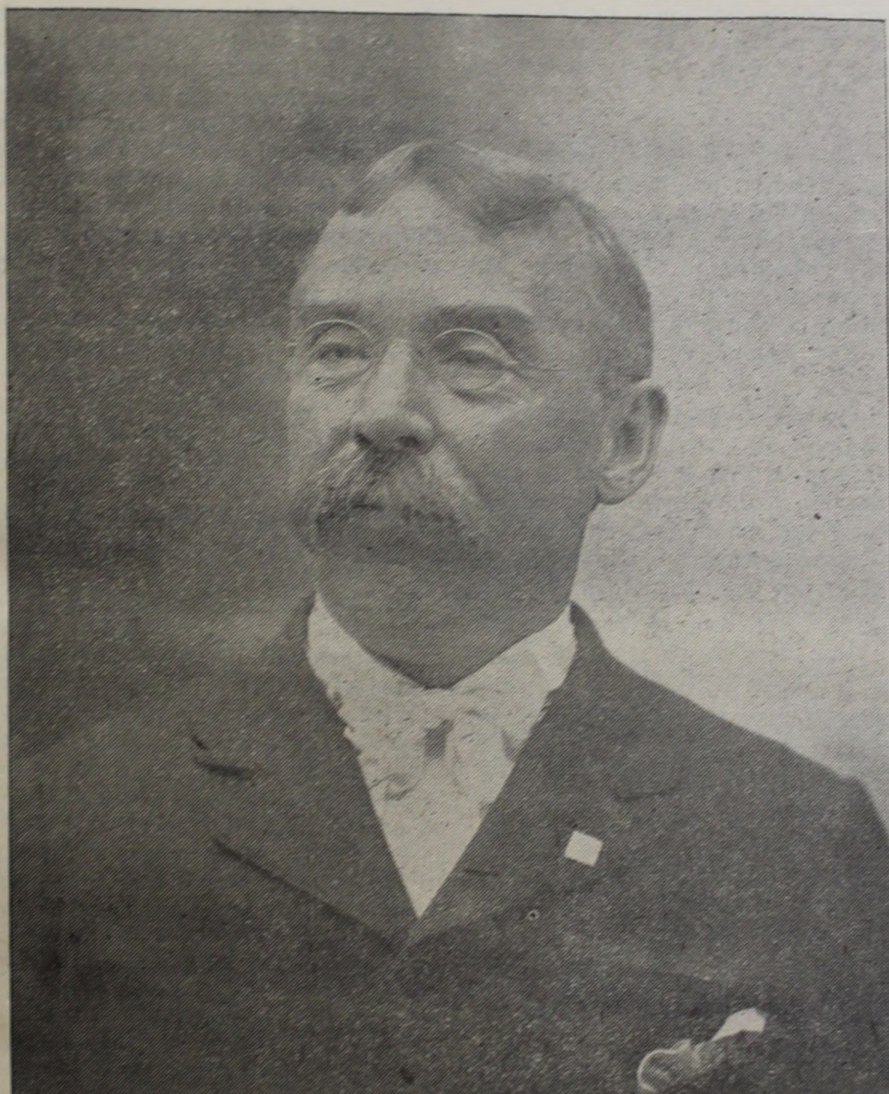
Her eyes were wells of lustre sweet and
still,
Sometimes you felt they mirrored hidden
things
You might not read, but only feel the thrill
As if there flashed an angel's passing
wings.

And on that face shown always a white
light,
A soft transfigured splendor, till you
thought
Only a glory fallen from the height
Of heaven itself such lovely marvel
wrought.

Serene she went her way through grief
and strife,
Trouble was not trouble where her pres-
ence came,
She bore about with a joy of life,
Love burdened within her breast a fra-
grant flame.

You heard, while wondering how every loss
She carried lightly as a bird half-lit,
A gracious spirit say, There is no cross
Where no self is to suffer under it.

And you remembered that in ancient law
By the broad arrow was the king's tree
known
Through the dark forest, and believed you
saw
The Lord's broad arrow mark her as his
own.



C. H. FIGUERS.

signify) means literally a going out from or of being; therefore, as revealing the soul existence is a phenomenon of which mortality is the outer and immortality the inner aspect or phase, mediumship is phenomenal and proves or evidences exactly what the soul proves without it. Could we but perceive and understand the correspondency which relates the phenomenon to spirit, form to essence or being, sense to intuition, organism to the I am, that I am, the difficulty in the problem, would be removed, for relations and spheres of correspondencies do not set at naught the law and nature of the soul, nor do they evolve and apply what is not eternally involved and implied. Phenomena manifest, but they are not the soul; mediumship reaffirms what the normal nature and action of the soul manifests. Thus birth and death limit the soul's manifestations, but not the soul. If anything follows it is that the divine order antedates or precedes as well as succeeds each phase of the human or

terpret phenomena and show that after phenomena have revealed to us, be it ever so dimly, the path of the angels and the theosophy of life, after it has made us to know that the soul is immortal, even before or after mankind has realized its eternality, after it has proven to us the falsity of the allegations of the materialist, then we are ready to live and enjoy the inner and mystical circle of adeptship and divinity where we can without the need of a medium acting as a vicar, without mediumship acting as an atonement, realize all that is eternal and divine in each other and thus independently, wherever we are holding spiritual intercourse and communion with the immortals. Not only this, but as it is taught in the College of Psychical Sciences, over which I am fortunate to preside, where hundreds of students have realized their own divine powers of psychometry, clairvoyance, inspiration, healing, illumination, they become the truest and best friends of the medium and all honest medium-

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GREETING.

From far-off southern shores, where the billows of the Atlantic sweep along the whitened beach, and recall sweet memories of boyhood's days, we greet the friends who read these words. Under southern skies and a sunny-blazoned atmosphere, where hearts are warm and genial as the clime, where the perfume-laden breezes and the mocking bird's varied song touch our keener senses, we read the vibrations emanating from the photos before us. How near correct must be determined by those concerned. But a change is felt, and we see, not far off, another chord seeking its own, and hope in the near future to sing in accord with it to the gratification of our readers.

ELISA L. SANDS.

This seems to be a well meaning old lady, but she is so set in her general make-up that it is difficult to read her. It would require a near acquaintance with here to understand her, still less prophecy for her. But she will not lack for all that. She is able to stand on her own foundation without anybody's assistance. Well—we glory in your spunk. Good bye.

L. A. SHERWOOD.

This is a prim-looking little woman though the photo carries us back a few years. But she doesn't look like one to change much. She is consistent in her characteristics, and knows how to please or defend herself where necessary. Treat her right and she is your friend all the way through, but tread on her corns and you will know it. Record that fact, all you who know her by name. But she is all right, as the saying goes, and need not fear the future. All looks well ahead. She may yet reach her ideal mark, for it does not seem so far off.

A. K. VENNING.

Mr. Venning is a man of deep thought—aye, seriously so. Life to him is not a trifle. Not that he fears it, but so it vibrates in unison with his consciousness. He is noble-hearted in intention; has great deference for everybody who can manifest any degree of it or possesses it. In a word, he has reverence all through. If a scholar he is classically inclined. We sense this as a part of his being. He loves the occult or mysterious. Not because it is hidden, but because he wants it uncovered. It does not please him to have it remain in darkness. He loves the light himself and wants to bring everything else to it.

J. O. JOHNSON.

Mr. Johnson is a man who wonders. He has received, a little light, and doesn't know what to make of it. He wants more, however, to make clear that which he has received. He has been touched by the higher truth that seems mysterious at first, but quite natural in time—at least it is so affecting him. But he is an earnest searcher and will not find it difficult to become interested. In fact, he already is, and sorry he can not devote more time to the search. It will come, however, only he must be patient. His

modesty will aid him greatly to a better understanding of spiritual things than those who dash boldly. His presence is genial and he has something of the noble in his character. He will never want.

J. A. UNTHANK.

"Friend Unthank" is what people like to call this old gentleman. For he is a friend to everybody—if not in deed at least in good intentions and in heart. That is, giving as much as he can, and more than many others do. He would be a grand old man if environments had favored him. But he is grand enough for what the world has given him—which has been considerably less than what he has given. He is not in debt therefor, and may go hence in peace and without regret. He will laugh yet when others will mourn because not up to him in certain things. We just want to shake him heartily by the hand, and suppose that is how all who know him feel towards him.

H. H. HUTCHINSON.

This is a stranger to himself. He has a method in his life's plan, but it is not of his own making. He is moved by a higher power for a purpose. What that is can only be revealed in the finish, and then he will know it without others' aid or revelation. He feels a truth within, and wants us to tell him of it, but we can no more get at it than he can. The only advice we can give him is to go ahead as moved or inclined, and all will be well in the end. He is obedient to this impulse, we feel, and is thus on the sure road to success, whatever that may be. He is what would be commonly called a good man, and that is much in these days. So, let him be content with things as they are and trust.

MRS. F. MILLS.

That tired feeling surrounding a big heart is the first impulse going out from us. Thus we must sympathize with her *nolens volens*. All she lacks is better health to make her a Good Samaritan. She is not ill in the generally accepted term, so as to need a physician, but she is magnetically depleted. A little spiritual science or esoteric culture would cure her; and then, if she chose, could become a tolerably fair impressional or clairvoyant medium—perhaps a combination of the two. She has a sweet disposition when touched by the right conditions or surrounded by good people. It is then that weariness is allayed, and love has a chance to manifest. As yet, it is in fetters, and needs unshackling by a little more spiritual development. But when it is she will be one of the happiest of women.

THE OLDEST NEWSPAPER.

The Saturday Evening Post is said to be the oldest journal of any kind that is issued at the present time from an American press. The first number of it under the direction of Benjamin Franklin made its appearance on Oct. 2, 1729. It is published now as it was then, within almost a stone's throw of Franklin's printery, his home and his haunts in Philadelphia.

BRAIN POWER IN PLANTS.

Mr. Arthur Smith contributes to Gentleman's for August a very suggestive paper on "The Brain-Power of Plants." For such power he argues that they have. One of his first points is that plants sleep and need sleep. But sleep is the rest not of the merely physical, but of the nervous organism. And if plants are not allowed to sleep they suffer from the symptoms of insomnia, says the Review of Reviews.

"Electric light has been used to stimulate the growth of plants, and, coupled with other means of forcing a continual period of growth secured, thereby obtaining earlier maturity than would have been the case under ordinary circumstances. In most cases plants treated in this way were prevented from sleeping, the result in the case of perennials being to greatly weaken their constitution, the following year's growth being poor and scanty, and in some cases they were scarcely alive."

Carnivorous plants possess the faculty of digestion:

"The animal digestion can only be carried on by the brain-force acting by means of a nerve upon the gastric glands. We may therefore concede that it is the action of the same power in the plant that produces the same effect. The motor is absent, but the motion is there."

Plants low in the scale of organization are subject to the influence of anaesthetics:

"Then there are the unicellular plants, the desmids and diatoms, which dart about hither and thither in the water. It is noteworthy that all these movements can be arrested by the application of chloroform or a weak solution of opium or other soporific."

What but brain-power, asks the writer, guides the shoot of the germinating seed upward and the root downward?

"This can not be caused by gravitation, although Darwin once thought so, as the force of gravity would have the same effect on the shoot as on the root. There can only be one reason, and that is the existence of a directing force or brain-power. There is no structure in plants more wonderful than the tip of the root. The course pursued by the root in penetrating the ground is determined by the tip. Darwin wrote: 'It is hardly an exaggeration to say that the tip of the radicle, endowed as it is with such diverse kinds of sensitiveness, acts like the brain of animals.'"

These are some of the arguments which the writer thus sums up:

"It is unnecessary to adduce further illustrations in proof of the fact that brain-power can and does exist apart from a visible brain. When we see the irritability of the sensitive plant, transmitted from one part to another, exhausted by repeated artificial excitant, and renewed after a period of repose, it is difficult to disassociate it from animality. Still less can we witness certain organs taking determinate positions and directions, surmounting intervening obstacles, moving spontaneously, or study the manner in which they are affected by stimulants, narcotics, and poisons, and yet declare these phenomena to be caused by a different power which produces similar actions and effects in animals."

As the machines have grown in intelligence, the need of intelligence in the operator has decreased.—Springfield Republican.

LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley. 25 cents.

TELEPATHY OR SPIRIT-COMMUNION?

From Light.

The Daily Mail prints the following from its "Own Correspondent," dated Rome, August 18th:

I can vouch for the truth of the following interesting case of clairvoyance: On Aug. 12th a young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, in the Maritime Alps, lost his way, and on the following morning a searching party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to Rocciamelone, on the night of the accident, aroused the rest of the family, announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and heard these words spoken in a voice of terrible anguish:

"Father, I slipped down a precipice and broke my head, and I am dead, quite dead."

The other members of the family tried in vain to persuade the poor Count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till the morning, when the official confirmation of the terrible accident reached him.

This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable, as Count Cibrario is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in Spiritism.

Perfection is. It is not created. The Ideal is. It is not made. If the Ideal is a reality, then it is never created, unless something can be made out of nothing. Ideals seem to be created, for there is a time when they first become known to man's consciousness. We say an idea is born. We mean by that: the instant has arrived when that which already exists on the unseen side of life is to clothe itself in mental and material substance. It now has dimensions which can be measured in terms of time and space. It has become a concrete thought and belongs to the plane on which our thinking is done. It now has a registration on the brain.—Kate Atkinson Boehme.

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WILLARD J. HULL, - - - - EDITOR.

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The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

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THE FORTHCOMING NATIONAL CONVENTION.

The Light of Truth has maintained a discreet silence thus far respecting the coming N. S. A. convention to be held at Washington in October. The ground having been harrowed over, and a few feelings harrowed also, by those conservators duly appointed, we suppose, to set forth authoritative expositions on the brain calibre of the Spiritualistic fraternity (?) it may not be out of place to state here that these services are recognized if not wholly appreciated, and interject a thought which may perhaps find repose in the corpus colossus of the conservators at least.

The Light of Truth believes in and stands by the National Association. When it had no friends this paper was its friend, and now that it has many friends, it may not be amiss to count the Light of Truth among them.

But when it is stated that the Light of Truth believes in the National Association it does not follow that it believes in all that is done in the name of the National Association. Thus it is that we can not pat the officers on the back and say well done. But the National Association is something besides a few officers, or servants, more properly speaking, if not, then it is time for a National Association of Spiritualists. If the stability of the association rests on a sort of pontificate into which a stewardship has been transformed, then it were better that the stability business be shifted about to some more stable footing.

The conservators tell us that the N. S. A. is not properly organized, that it has been a fraud from the start and ought to be remodeled, etc., etc., and being conservators, de omnibus rebus, et quibusdam aliis, of course, this is to be expected. It is in vain that we refer back to the formation of the association and the high legal talent employed to frame it. It is in vain that we point to its five years of active labor and the assaults it has withstood from its professed friends. It is in vain that we point to the tone that has been given to Spiritualism by it in those quarters of the social and political behemoth where tone is the one thing needed. It is in vain that we refer to the vast good accomplished by it. The conservators, who are such because the patient has been duly adjudged insane, can not of course be expected to find anything good in it any more than the Scribes and Pharisees of old could be expected to look for anything good in Nazareth.

Now the annual convention is on the tapis. It is a matter of interest to Spiritualists far and wide. Probably some plain talk will be indulged in and some crooked things made straight. Possibly some straight

things will be kinked and for fear that we shall be charged with having axes to grind let it be understood that this paper has no preferences, is not booming anybody for office, and doesn't intend to. The conservators will take care of that, and all the Light of Truth desires or expects in the matter is the best and highest betterment of the National Association.

If it is necessary to this betterment that the present officers be cleaned out, then that should be done, and it probably will be done. What is most needed is a high directive energy along lines of absolute equity and the best wisdom capable of being brought to bear.

With a new set of servants and a sound business management, above all a sound business management, the N. S. A. will push on and bring added glory to the cause of Spiritualism.

There may be a cooked convention at Washington in October. A consideration of this kind ought not to be overlooked in viewing the coming conclave. If such be the case there will not be anything of interest to write about after it is over with. But if the delegates go there with the single and just purpose of doing their best for the National Association there will be a roseate hue on the horizon. We look for the latter. We believe in the integrity of Spiritualists and in their wisdom, their loyalty and love of fair play. The coming convention will be a most important gathering, one upon which rests in large part the perpetuation of the N. S. A. Let there be wisdom and justice.

WATCH THESE MEN.

"It is practically certain that the controlling forces on the peace commission will be Senator Davis and Justice White, both of whom are warm personal friends of Archbishop Ireland."

The above is going the rounds of the Roman Catholic press. The Light of Truth called attention several weeks ago to the fact that the United States can not figure in the peace business without the papacy. This appears to indicate where the papacy has its stronghold. Archbishop Ireland, who seems to be carrying Mark Hanna's tray at the White House, was in Rome in 1892 and made the following statement at the vatican: "We can have the United States in ten years, and I want to give you three points for your consideration—the Indians, the negroes and the common schools."

MAY BE CALUMNY AHEAD, BUT NOT ENVY.

A new light has made its appearance on the horizon of newspaperdom called The Liberator, published fortnightly at San Francisco, Cal., and edited by Julia Schlesinger. The first number indicates that The Liberator will take a unique place in the field of Spiritualistic journalism, its aim and object being apparently to show up and ventilate the frauds; a big job to be sure, and one which perhaps ought to be performed, however repulsive it may prove to be, for surely to enter upon the career of a spiritual scavenger ought not to bring upon the head of the aspirant any envious remarks. At least Mrs. Schlesinger will escape the jealous pique of persons who, were she in a cleaner work, might want her job.

E. V. Smalley, known all over the Northwest as editor of The Northwest Magazine of St. Paul, has developed some strikingly picturesque humorous qualities, and if he keeps on Mark Twain will be without fame or laurels. Mr. Smalley's latest joke is that the money question as an issue has completely died out since universal prosperity prevails.

NOTES AND COMMENTS.

Spanish honor in the guise of sober statecraft is one of the peculiar phases of their character with which the American mind has some difficulty in dealing. An example of it cropped out during the choosing of the American side of the joint peace commission when the Spaniards regarded the appointment of Senator Davis with extreme disfavor on account of the pronounced attitude of that gentleman during the war, which consisted of a vigorous sanction and support of the government.

In these times of political degeneracy the spectacle of a public office of renown and responsibility seeking a suitable incumbent is something to stir up more than ordinary attention. The case is all the more remarkable when the man whom the office is seeking is a pronounced and well known Spiritualist. But such is the unique attitude of a political juncture in northwestern Pennsylvania, and the man most interested is Hon. A. Gaston, who for many years has been at the head of the Cassadaga Lake Free Association. He has also served his city, Meadville, as mayor, and is a thorough business man with large interests in his hands. The office thus seeking him through nomination and which he has accepted only because it has been so spontaneously and unanimously tendered, is that of congressman for the Twenty-sixth district of his state on the Democratic ticket, which will have the support of the Populists. This all shows how barriers once formidable have melted away so that a man may be considered worthy of public renown and honor even though he be a Spiritualist. Not one of the convention which unanimously nominated him but knew that he is an outspoken Spiritualist, but there must be something in him which in the eyes of such an important convention overpowered any scruples it might have entertained regarding his religious views.

We have it from authentic sources that the late and not deeply lamented Jay Gould has frequently expressed his wish that his daughter Helen might not develop, provided she inherited, those qualities of parsimony which in his eyes while here were considered virtues. Whether the multifarious charities of Miss Gould may be taken as a sign that she is aware of her father's wish can not, of course, be considered, but the fact remains that the motives actuating his daughter and which are so punctuated in practical ways are a solace to Jay Gould provided his alleged communications on the subject are genuine. Certain it is that Miss Gould has entered upon a career which could not be thought of if her life was to be a continuation or perpetuation of that of her father. Her aid and her practical solicitude for those whom she is able to reach have stamped her as an example of emulation, and many other millionaire women have been led to follow her. Of course it is not to be considered that this is the way to eliminate poverty and suffering. It only indicates that here and there exists a human being who is better than money.

It is quite curious at times to note how easy it is for a single individual to unconsciously destroy great expectations in others. To be sure, as Burns said, "The best laid plans of mice and men gang aft a-glee," but quite as often untoward or spontaneous gatherings and uprisings miscarry, as was the case in this city one day last week, the occasion being the return of a troop of cavalry from a southern camp. Warnings had been

given by whistles and bells that the soldiers were close to the city and the people flocked to the streets where the expected parade was to take place. A troop of citizen soldiery headed by a band marched to the depot to act as escort to the brave defenders of the camp canteen, and all was made ready for a vociferous welcome. And in this manner the crowd waited for hours. Finally the escort turned about and slunk up street, the band played on and the crowd dispersed. Not for hours afterward did it become known that the captain of the troop had given verbal leave for each soldier to slip for home as soon as the train reached the city, and when the order to "fall in" was given there wasn't a corporal's guard in sight. There were sundry and bald remarks about that captain.

Every now and then the query arises, Why is it that we don't have any more of the old-time physical phenomena such as were in vogue when the Fox sisters, Slade, Foster, Home and other great physical mediums were in the heyday of their power. The question is natural enough if the situation be considered superficially. As a matter of fact, however, the conditions under which the early physical phenomena were produced no longer exist. Spiritualism, considered as a mere proposition, an advance thought, is no longer obtruding itself on the world. It has passed that era of its play in the forces of nineteenth century progress. Phenomena of the startling, sensational character were the heralds of that era of Spiritualism. They were the raps on the door of modern intellect. The door having been opened the guest has entered and taken up her abode. By this we mean that Spiritualism has become one of the integral factors of social, philosophic and religious progress. It is not-regulate that a great noise should be made about it. It has already been heralded, and although many crude and abortive attempts have been made to explain what the herald was not, these storms have been weathered and the defamers of Spiritualism are forgotten. The processes through which the Spiritual philosophy is permeating the various avenues of thought comprise and accompany the higher betterments of humanity, those by which the finer forces are brought into play. It is the development of nascent being, not a war of sensation, of signs and symbols, but a slow, noiseless growth. Psychical phenomena will accompany this growth, but its nature will be largely mental and spiritual.

The eternal fitness of things gets terribly warped sometimes with the dying. A notable example of it is related by the Truth Seeker: An old Scotchwoman was dying. The storm was raging without, the wind howling and the rain dashing against the window panes. The friends with the doctor were gathered around her bed. "I maun dee, doctor, I maun dee," said the sick woman. "Ay, ay, I'm mickle feart ye are gaun," the doctor replied. "Weel, weel! The Lord's will be done," the patient responded; "but it's an awfu' night to be gaun skirling through the clouds!"

The last installment of the indemnity China was to pay Japan has been turned over and the Japanese evacuate Chinese territory. Great Britain takes possession of the same territory under another tri-cornered deal in which Russia is interested. And so the parcelling of the Celestial Empire proceeds. The Chinese problem is the greatest one now on the checkerboard of the world's politics, and the most interesting.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

THE MENACE OF THE GRAVE-
YARD.

Despite the innumerable proofs that the earth retains the germs of disease contained in human bodies interred in cemeteries, instead of destroying them, these great monuments of an outgrown past remain as menaces to health and symbols of hoary superstition. Spiritualists, too, for the most part, and in direct derogation of the teachings and experiences of spirits, persist in fostering the cemetery and making it beautiful (?) thus aiding in the perpetuation of mediaeval customs and habits. Authorities are almost a unit on association of disease with graveyards. All great epidemics are closely allied to these institutions. It is well known that the drainage from Philadelphia cemeteries has polluted the water of Fairmount reservoir. The great graveyard called Forest Lawn in Buffalo has so poisoned the waters of the park lake that fish can not live in them. Mortality by yellow fever in portions of New Orleans was twice as large in the vicinity of big cemeteries. In Cuba this plague is as much an institution as the religion there, and both have their basis in ignorance and graveyards. Spanish soldiers have suffered untold hardships by reason of the inadequate facilities for disposing of the victims of their cruelty, whose bodies are everywhere poisoning the air. Our soldiers in Cuba will suffer likewise until some strong stand is taken in the disposition of corpses.

Cremation is effective, scientific and sentimental. It is the one and only recourse, the only method by which disease germs can be destroyed. Happily the prejudice so long urged against it is breaking down. The graveyard is simply a habit, and like all other habits of derogatory nature it is hard to break. The advantages are wholly on the side of cremation if we except sentiment, and that is wrong. It is a wrong sentiment which jeopardizes the health of the community and the ease of the departed in order to gratify the mere habit of burial. The dead, so-called, are not in graveyards, except as they may be tied there by reason of this mockish sentiment in mourners. A true sentiment is that which divorces the grave from the freed spirit. Nobody cares for graveyards except those who take care of them. The dead are not interested in them surely, and the education now demanded is that which shall create a sentiment of loathing rather than the fostering of affection for decomposing bodies. The world of intelligent mankind has gotten away from these relics of a barbarous age.

Look over our book list.

THE MOTHERS WHO GAVE THEM.

A good many mothers are just now asking what the compensations of patriotism consist of when they look upon their maimed or disease-stricken sons. It is a test which few of them care to undergo, especially in view of the probability that carelessness and neglect have been the means of laying their boys low or maiming them for life. After all the burdens of war fall on the mothers, as all other burdens do. It is they who feel the heart pangs when the boys go and when they return, and it is a most serious matter when they come back disfigured and sick. Yet this is the inevitable outcome of war. While all sympathy ought to go out to the victims, still there remains the fact that war is hell and those who partake of it must expect to suffer by it. We believe, too, that a good deal of printers' ink is wasted in making out horrors which exist in the prolific minds of newspaper penny-a-liners who have never seen a camp nor a battlefield. But this is not the real point. There is untold and untellable suffering and hardship amongst our soldiery, and those who suffer the most are never thought of, and they are not the direct victims of wound and disease, either. These are the mothers and the wives. Were the nation to turn to them today and ask what is it all worth, they would reply in the great majority of instances, the glory is not worth the cost. And be it remembered these mothers, these wives, were patriotic. They would rather have their sons and husbands shot or killed by disease than to have seen them return home dishonored or disheartened. There is no implication of weakness in the suppositious answer above set down. The test is too much. Human nature rebels at the end of a certain tension, and in this case the tension is reached in the wrecks of once bright and rugged men and boys whom they gave to the nation. Thus does war play havoc with ethics, with sentiment, with duty. The reaction is bound to come, and to the mother who sees her son a cripple for life there is little of a compensatory nature in the fact that our powerful nation has taken away the revenues of a lot of Spanish martinets, lord high cockalorums and politicians, for that is just what the relinquishment of Spanish dominion in the West Indies means, so far as the soldiery are concerned.

HOW WE STAND.

Editor Light of Truth: To assist in settling a controversy, will you please explain the status between this country and Cuba at the present time?

Yours truly, J. D. BISHOP.
Savannah, Ga.

Legally, Cuba was annexed to the United States when the protocol was signed. By that act Spain relinquished her responsibility for whatever acts might be committed in defiance of person and property on that island. Should a subject of a foreign power, for instance, be mobbed or injured in person or property, the United States will be held responsible for the act. Thus the legal status of the two countries is already fixed. The position of this country toward Cuba is, however, another matter altogether, and it deals with the moral idea almost wholly. By the terms of the resolution of congress, in compliance with which the war was precipitated, this government is bound to recognize the government of Cuba as a separate and distinct power as soon as that government shall become a fixed fact. Until that time the United States government must exercise a protectorate over the island and its political affairs.

SHORT STOPS.

The Light of Truth at one dollar a year—well, what do you think of it? Wonder what kind of prayer Spain is now offering up to the "God of Battles!"

The man who has done great things is infinitely more interesting than the man who has thought great thoughts.

Everybody in Boston believes in a municipal printing plant. In fact they have discovered that they always believed in a municipal printing plant.

There are only two important names, Judge Lochren and District Attorney Stringer, yet to be secured to the Berrier petition in Minneapolis. It is expected that the petition will go forward to President McKinley by the first of October.

Italy may properly be regarded as the hatching ground for the rattlesnakes of revolution. In less than two years time she has furnished the assassins who have robbed Spain of a prime minister, France of a president and Austria of an empress.

We note that the phrase "man and wife" is always used when wedding pronouncements are made. Wonder how it would sound to call them "husband and wife" once in a while! "Man and wife" simply means that the wife is a mere annex to the man.

Amongst the crowd at Old Orchard, Me., which Rev. Simpson worked for over \$50,000 in one day for "foreign missions," was an old farmer who gave him \$3,000, the savings of a lifetime of toil. Simpson must have a great push on the dollar button of the human machine.

Police Judge Wm. R. Horner of Springfield, O., was arrested by the chief of police for being drunk and in company with dissolute women on the streets at night. Now let Springfield adopt a curfew ordinance and arrest the youth of the town who happen to be out after dark.

One "Dr." H. J. Becker, who hails from Dayton, O., and says he is president of a National anti-Spiritualist society, has been at Remington, Ind., advertising himself to tell of "the terrible evils of Spiritualism," and sound a "warning voice against its delusions and their fatal consequences."

The man in public life upon whom the "influential classes" turn their backs ought to be proud. No man can step out of a rut and expect to go unscathed so far as abuse is concerned. Just champion the average man. This is sufficient to bring down the bludgeons of scorn and hate.

Mr. Editor—If you was to be asked to name the man who, in your judgment, represents the working forces of American institutions, in their highest and best thought and project, as they relate to politics, who would you name?—A Constant Reader.

Answer—Senator (?) Hanna.—[Ed.]

Rev. Charles A. Briggs, who used to be a profound theologian of the Presbyterian persuasion, has recently communicated to the press his latest views regarding the Biblical Genesis. The gist of the matter is, as he says, that the first chapters of Genesis are simply "beautiful poems," containing somebody's guess as to the "picturesque manner" in which "the six stages of creation occurred."

The net revenues of the Western Union Telegraph company for the quarter ending June 30 last were \$1,677,262. A dividend of 1¼ per cent, payable Oct. 15 next to stockholders of record, has been declared. There was nothing said about giving the serfs at the keys any better compensation for their services and of course they will continue to grind their noses and pile up dividends for their masters.

Rev. G. Lathrop Starr of Kingston, Ont., has been preaching on "Modern Spiritualism." He avers that what the church has to say against it is not in the interest of materialism, but to prove that the manifestation of disembodied spirits is neither necessary nor compatible with Christian common sense. The word "Christian" is well put in. Happily there are some forms of common sense not distinctly Christian.

The situation in central Africa is exactly the same as in America at the time of the French and Indian wars. England seeks to extend her chain of posts and colonies north and south through the entire length of Africa, from Cairo to Cape Town. France is extending her lines east and west across Africa, from the Congo to the east coast, just as she tried to close in on the English posts in America 150 years ago.

If the Czar of Russia desires universal peace, we know of no spot in the universe where he can begin with better advantage and propriety than in his own dominions. As long as his own country is one of the hatching grounds of the world's revolutionary spirits, and thus made by a long line of barbarous and revengeful forms of government, no one can believe him to be moved by humanitarian motives in his alleged wish for peace.

The Czar to John Bull: "I will build five warships." J. Bull to the Czar: "I will build 10 warships." The Czar to J. Bull: "I will build 15 warships." J. Bull to the Czar: "I will build 20 warships." The Czar to J. Bull: "Let us have peace." This may be said to constitute the long and short of Russia's universal peace joke. Queer, too, that this was not sprung on the world until Uncle Sam spread Spain's navy out at the bottom of Manila bay and along the coast of the Caribbean sea.

Wonder if the truth will ever be known regarding the condition of our soldiers at the various camps! One day's reports read like a chapter of Dante's Inferno, and the next day's reports tell us that all is serene and that the men are well taken care of. One thing seems to be pretty well established, and that is the evil of herding vast numbers of men in one particular spot or place. Events have clearly shown that the various brigades might have been left at their places of mobilization and drawn thence to active duty if occasion required, with infinitely better results to their general health and spirits. For instance, what good has been accomplished in taking the troops from Camp Bushnell in this city and herding them with 40,000 others at Chickamauga? They have seen no service there which might not have been indulged in here. And so with the rest of the country. It is a foolhardy experience at best.

TENNYSON A SPIRITUALIST.

Giles B. Stebbins' paper on Tennyson in this number of the Light of Truth will command a wide and careful reading. It is a most timely and ably compiled mass of evidence clearly establishing the great poet's position with reference to Spiritualism, evidence taken from his own writings, and therefore susceptible of but one interpretation. Tennyson a Spiritualist is what might be expected were anybody interested sufficiently to push his inquiries far enough to reveal the poet's master motives and his clear inspiration. This labor Mr. Stebbins has performed for the readers of the Light of Truth.

A heartless "don't care" for mortals requires extra exertion to overcome the chilliness absorbed from nature in consequence.

Spiritism

AN INTERESTING NARRATIVE OF EXPERIENCES WITH SPIRITS.

In a recent issue of the Light of Truth is given an article on spirit return by Geo. H. Jones which I can now readily believe, although my own experience, which I will give, is decidedly stronger in fact. At the time of its occurrence, nearly 20 years since, I was a sincere materialist, life of the individual ended with death of the body, and when I traced man to his inevitable doom, loving thoughts and the beauties of life ended in the blackness of darkness. I shuddered not through fear, but the end was a repulsive thought, a shock to my kindly nature; I felt the shadow of an overwhelming presence and I was unhappy. If, however, human testimony is of value, death is no longer a "grim monster." The Truth gave me a new-found happiness. I regard his advent as a blessing, one that ought to be met with rejoicing and happy thought, and doubtless will be when selfishness and ingrained thought through heredity has vanished. I may therefore preface my story with the remark that I was as skeptical and as prejudiced as all men are who have had no evidence of spirit return.

Sitting at my table alone in the room with a bright sunlight, having prepared paper and pencils for my accustomed work, I looked up and saw my father and my brother who was killed at the battle of Perryville, both as natural apparently as I ever saw them in life, and sitting on the opposite side of the table. In my early life I had "studied medicine" and could have been admitted to practice, but left it for another line of business. In the medical works I had read there were recorded many cases of apparitions like those I saw before me, and called "hallucinations." Astonished, I looked them over with a good deal of credulity. They were looking around the room quietly, when I rubbed my eyes looked again and still they were there. Then I took a sharp pointed knife from the table, touched my leg, not very lightly, concluded I was not asleep. Said aloud, "I am laboring under some strange delusion." My father then spoke for the first time, saying: "No, my son, it is all true." Still more astonished, I said: "I do not believe it; two senses are deceived, that of sight and sound." He then said: "We know your critical mind, have been a long time in preparing you for this event, and will convince you of spirit return before we leave the room." I was, I feel, a little dazed, but said, I think sarcastically: "I should like to have you do it." Each then taking my paper and a pencil wrote a message before my astonished eyes. My brother finished his quickly and showed it over to me. He said: "On this side of life, we are permitted to read the thoughts of those in earth-life, and being with you much I have noticed that you would like to know the particulars of my taking off in Kentucky while you were engaged in Virginia." He gave me in detail the whole story, which I had not heard in full before, saying in conclusion: "If you want corroboration of this write to General Starkweather at Washington." This I did getting substantially the same story. My brother also said: "I will give you a physical test of some kind every day for a year that I am with you."

This he did faithfully, some of the

things being very amusing. In my father's message he commences with a surgical operation I had performed on me when quite a lad in 1826, more than 50 years before he gave it in detail and now over 70. I had forgotten some of the circumstances he narrated, but they came to mind afterward. He gave other notable family matters, giving two that he said would be substantiated by writing parties named, which was also done successfully.

These messages were written in their well known hand and signed with their peculiar signatures, both of which, had I been ignorant of the method of production, I could have identified under oath in any court of law, nor would I hesitate under the circumstances in which they were given, but no court would receive them as at present constituted. After reading my father's message I was disposed to argue the point, and looking for them found them not. They had vanished. I said in pleading tone, "Come back," but have never seen them since, except as they passed quickly, only time to recognize them when they were gone; no time to say even a word. They doubtless knew the result of their visit and that I could not but evade belief in materialism, and accept spirit return.

I may say that the whole matter was a stunner to me, and for weeks and months I was somewhat bewildered, though I read the messages over every day in secret until I could repeat every word.

I carried them with me whither I went in a breast pocket of my coat for seven years before I uttered a word on the subject to a living person, looking vainly for a reason to explain the revelation. All this time I had ceased talking in favor of materialism, and now said on all suitable occasions that spirits do return and make themselves known to their friends on the earth. That has since, with added experience, become to me a perfect knowledge, while hearsay evidence is not satisfactory to those who need convincing testimony, but all can get it who will make suitable effort, earnest and honest effort. There is no religion higher than truth.

I showed my evidence to a close friend soon after I received it, who was a materialist. He said: "I do not doubt your honesty of belief from the testimony you show me, but I must say that somehow you are mistaken; it can not be." The like testimony from his father and brother would have affected him as it did me, but will probably never come now until he leaves the body through the open door of death. I will say, in conclusion, that without the written testimony, written in my presence, I should have said that I was laboring under a delusion of some kind. No power can divert the writing from my mind, which, as related, is a fixed fact, and often riveted stronger by new experiences. I can not close without adding that a knowledge of spirit return makes me supremely happy. The living truth is a new found happiness. Although in the 80s, I am in better health than when at 60. The mind at ease, the body without pain or ache, and waiting the Master's will with loving thoughts.

A. J. LANGWORTHY.
Muskegon, Michigan.

PSYCHIC PROBLEMS—By Lillian White.
10 cents; 25, \$1.50; 50, \$3; 100, \$5.

THE MAINE.

WHAT A CLAIRVOYANT SAW.

The Matter to Be Investigated When the United States Takes Possession of Havana.

William E. Curtis, one of the leading newspaper correspondents and writers of the day, is responsible for the following account of the blowing up of the battleship Maine, and the likelihood that the fiends who did it may yet be known to the world:

At the little manufacturing town of Lewiston, where Senator Frye has spent his useful life and Representative Dingley has edited a newspaper for a generation or two, there is a woman who possesses supernatural powers. She is the wife of a druggist. She has a common school education, but has never been out of her native state and knows little of the world. On several occasions she has displayed clairvoyant powers, to the amazement of her neighbors, but she is not a professional. On the contrary, she shrinks from publicity. For that reason she will not permit her name to be used.

Last fall a prominent citizen of Auburn, the town across the river from Lewiston, died under the most extraordinary circumstances. He was sitting at his dinner table, when he severed an artery with a carving knife or something like that. The druggist's wife in Lewiston had never heard of him. She had never been inside of his house, and yet, being in a trance that evening, she described to her husband the manner of his death and surroundings, with marvelous accuracy, and the next morning, when they read the story as printed in The Journal, Mr. Dingley's paper, they shuddered to think how closely her vision corresponded to the facts. This is only one of the many occasions upon which she has shown the same knowledge of events that were beyond her sight or hearing.

The night after the Maine was destroyed, while under the same nervous excitement and indignation that possessed the whole country, she had one of her peculiar visions, and awoke her husband from his sleep to tell him what she had seen. He got up, took pencil and paper and wrote down her words, as he deemed them of the greatest importance. The statement was sent to Senator Frye at Washington. He submitted it to the secretary of the navy with a cordial indorsement of the high character, respectability and honesty of his constituent, whom he had known all his life. The officials of the navy department thought proper to suppress the statement for fear that it might add to the public excitement if it appeared in the newspapers.

This woman, who had never been outside of the state of Maine, who had never seen a fortification or a castle or a man-of-war, and in her waking hours could not have described the uniform of a Spanish officer or soldier, gave a most minute description of the harbor of Havana, the location of the battleship, the approaches to Morro castle and the Cabanas fortress, the reception parlors and the office of the commandante, even to the color of the furniture and the racks of muskets on the walls. Several persons who are familiar with Morro castle and its surroundings have read the statement and declare that they could not have hit them so closely themselves, while Captain Sigbee declares that the description of the Maine at the time of the explosion is absolutely accurate. The woman was puzzled because she could not find any anchor for the ship. She said it was tied to a floating cask, an arrangement she

could not understand. As a matter of fact, the Maine was moored to an iron buoy.

In her vision the druggist's wife entered a room in the fortification of Cabanas which was filled with electric apparatus, and, although she is unfamiliar with such things, she minutely described it, a future comparison may determine how accurately. She saw there were two men in this room, each in the uniform of a Spanish officer, which she described down to the buttons and the stripes upon the sleeves. One was an old man, tall and bent, with iron-gray hair and beard. The other was short and stocky, with a birthmark or scar upon his face, which was partially concealed by a stiff black beard, closely trimmed. After some conversation in a foreign language, which she could not understand, the man with the scar became quite excited. He seemed to be pleading with the older one for permission to do something which horrified the other. Finally the old man left the room. The moment the door closed behind him the younger one went to a mahogany frame upon the wall, which was covered with brass apparatus, pulled a plug from one hole and put it in another. In an instant there was a tremendous explosion and the battleship was in a mass of flames.

No attempt has ever been made to fasten the responsibility of the destruction of the Maine upon any particular person, although General Lee, Captain Sigbee and the members of the board of inquiry believe the mine was exploded by some person familiar with the submarine conditions of Havana harbor. No Spanish officer answering the description given by the druggist's wife is known to those who have read her statement, but before the evacuation of Havana an investigation will be quietly made.

A REMINISCENCE.

Mr. Editor: Since reading in July 2d and Aug. 20th of your excellent journal incidents showing how closely allied is this life with the next, am constrained to add another. Between the years '43 and '47, Mrs. Betsey Ballou visited at my father's house, and on going to sleep, either at night or in daytime, would give us a sermon. She opened with singing, followed by prayer and a text. The hymns were all right, but the tunes, like the wind, went "where it listeth," showing the "Rev. gent" having her in charge as unskilled in music as herself. A member of the Baptist church, very diffident, and never knew her to attempt to sing when awake. In her sermon she spoke of her embarrassment "in addressing so large a congregation," when not more than six or eight visible to us were present. Her audience was evidently on another plane from ours, and she all unconscious of our presence. None could awaken her, either by pin-thrusts, shouting or magnetic passes, till the close of her discourse.

When on her way to our home, she had a similar experience, she said, she knew from her sense of weariness on waking, and from the curious glances of her fellow passengers. In the early '30s she had such demonstrations during a religious excitement. I don't know for how long as it was before my remembrance. After her visit with us she went to Rhode Island or Massachusetts (one of which was her native state). We had no further intelligence of her. We were living in Essex county, N. Y., at the time.

MRS. L. A. S. ARMITAGE.
Oregonia, Warren Co., O., Sept. 4.

PHILOSOPHY OF SPECIAL PROVIDENCE—A VISION—By Andrew Jackson Davis. 30 cents; postage, 2 cents.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number XXIII.

By Moses Hull.

Daniel, in connection with this prayer, saw a man clothed in linen. He describes the man, and then says: "I, Daniel, alone saw the vision; for the men that were with me saw not the vision, but a great quaking fell upon them so that they fled and hid themselves. Therefore was I left alone and saw this great vision, and there remained no strength in me." Verses 7-8. He adds, "Yet I heard the voice of his words." He also states that he was in a "deep sleep," that is, in a trance, when this happened—that a hand touched him, and that he stood trembling. Mediums frequently tremble in the manner here described. After a time "one like the similitude of the sons of men" touched his lips, then he opened his mouth and spake.

If I am asked what connection Daniel's praying had with Israel's emancipation, I answer that in order for Israel to be free an emancipation proclamation must be written and sent throughout the "hundred and twenty and seven provinces" of Babylon, where the Hebrews were held as captives.

When Daniel began to pray the angel went to the king to make a writing medium of him—to make him write the proclamation; this he was unable to do. The result was he asked other angels to help him, which they refused to do. Finally he got en rapport with Michael, Daniel's prince, or chief guide; then the two men, Michael and Gabriel, working together, influenced the king to write the proclamation; now Gabriel brings the news to Daniel that their captivity is at an end, and Israel free.

This same man "clothed in fine linen" continued his talk to the close of the book of Daniel. In chapter 12:5-6, Daniel says: "Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the river. And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?"

In verse 7 he again refers to the man clothed in linen. No one doubts that this was a spirit man.

The temptation to give a thorough exposition of the whole book of Daniel has been hard to resist, but I now leave this book and offer a few words on the mediumship of

OTHER OLD TESTAMENT PROPHETS.

In passing I will repeat a remark that I have several times made. That is, while I believe it is possible for spirits to subjugate and control mediums, I do not believe in spirit control. By this I mean I do not believe that a medium should yield his own individuality and allow a spirit or spirits to dictate to him what he may and what he may not do. Wise spirits can blend in and co-operate with mediums without riding them or driving them. Jesus said, "Spirits are subject unto you." Luke 10:20. Even Jehovah was subject to Moses. He could not kill the Israelites without first getting Moses' consent. He prayed to Moses, "Now, therefore, let me alone that my wrath may wax hot

against them and that I may consume them." Ex. 32:19.

This Moses refused to do. So, in the wrestle with the spirit-man with Jacob. (See Gen. 32:24-30.) The angel prayed more than Jacob did. "Let me go, for the day breaketh." Jacob seemed to have the power to hold the angel there whether he would or not. He refused, saying, "I will not let thee go except thou bless me." In the angel's answer he said, "as a prince hast thou power with God and with men, and hast prevailed."

Hosea in speaking of Jacob's mediumship said: "by his strength he had power with God; yea, he had power over the angel and prevailed." Hosea 3-4.

The mediumship of the prophets was spoken of by Hosea as follows. "I have also spoken by the prophets and have multiplied visions, and used similitudes by the ministry (mediumship) of the prophets." Hosea 12:10.

Joel was not only a medium, but he believed that mediumship would increase and always continue. In Joel 2:28-29 he says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."

Amos thought that the Lord God would do nothing without revealing it to his servants, the prophets. Amos 3:7. Some think that Amos foretold the terrible dearth of spiritual manifestations which was to come upon the churches, when he said: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11. The term "Word of the Lord," here used, has so often been proven to be mediumship that I need not again refer to the proofs.

It is supposed that Michael refers to the same thing when he says: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for there is no answer of God." Mich. 3:6-7.

The prophet Habakuk was a psychometrist, who could hear the stones in the wall cry, and the beams in the timber answer them. Chapter 2:11.

The book of Zachariah is nearly as apocalyptic as that of Daniel. Zachariah had his visions by night; saw men on horses and on foot, and saw many many angels. He saw a spirit man with a measuring line in his hand, and he talked with angels. See the whole book.

Malachi prophesied the return of Elijah: which prophecy was fulfilled in the person of John the Baptist.

Here, for the present, so far as the Old Testament is concerned, our search must close. In the New Testament there will be found, if possible, richer mines than those already explored. Those we will begin to examine in our next.

If woman lost us Eden she alone can find it. Mrs. E. O. Smith, a writer in The Coming Light, suggests the following, which as a Dialogue we are bound to say possesses some advantages over that given at the late writing seance on Mt. Hinal. Here it is:

COMMANDMENT I.

Thou shalt not make thy God in thine own image, but in the image of all that is best in the heavens and on the earth.

II.

Thou shalt not worship two gods, one in the sanctuary and one on "Change."

III.

Thou shalt not marry or be given in marriage till thou canst present a clear bill of health.

IV.

Thou shalt not have two standards of morality, one for thy man servant and the other for thy maid servant, but both shall come under the same law.

V.

Thou may'st expect education at the hands of thy parent, thy neighbor, or thy friend, till thou hast attained thy majority; the remainder thou shalt obtain by the sweat of thine own brow that thou may'st the better know its value.

VI.

Thou shalt not manufacture poisonous stuffs for merchandise, and thy government shall not gather revenue from that which is destructive to the morals of the people, else shall thy riches become a curse, and thy government shalt not stand.

VII.

Thou shalt enter all thy possessions, thy lands, thy railroads, thy sugar, thy oil and everything that thou callest thine own for taxation; the rich in proportion to his riches, and the poor in proportion to his poverty.

VIII.

Thou shalt take into the counsels of thy government thy daughters as well as thy sons, that justice and fairness may rule in the land.

IX.

Thou shalt not demand of thy daughters the taxes from their lands or possessions, till thou takest them into thy counsels, or thy government will dishonor itself before all the people of the earth.

X.

The Tenth Commandment is like unto the others, and these comprise all the law necessary for thy people, which if they hear and obey they shall flourish like a green bay tree and shall obtain peace, happiness and prosperity.

VEGETARIAN PEDESTRIANS.

We mentioned last month the fact that in the seventy-mile walking match at Berlin the vegetarians won everything by long odds, says the Journal of Hygiene. We have observed that our medical exchanges have not given any mention of this feat of endurance. Perhaps we should not include the British Medical Journal, whose Berlin correspondent did make a brief mention of the fact. The medical journals, as a rule, have gone to seed. The "bias" of which Herbert Spencer speaks as being a factor in every profession, has complete possession in medicine. Its devotees can see little good in anything but what accords with previously conceived ideas. The discovery of a new germ, or a new preparation for rendering one immune from any contagious disease, is heralded with loud blowing of trumpets long before anything for certain is known concerning them.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. Frances A. Sheldon has been doing good work in Spokane, Wash.

Mr. and Mrs. Longley leave Los Angeles, Cal., for the east, on Sept. 27th.

Mrs. A. L. Pennell of New Bedford, Mass., has been speaking in Portland, Me.

The Spiritualists of Ashley, O., will hold regular meetings in their auditorium during the fall and winter.

Sunday, Sept. 4, was the closing day of the First Maine State Spiritualist association camp meeting at Etna, and fully 5,000 people were present.

The fall and winter season has opened auspiciously for the First Spiritualist church of Columbus, O. Mrs. C. F. Weatherford is the speaker.

M. Y. Thompson of Arkadelphia, Ark., writes that his son, 17 years of age, has developed several phases of mediumship, among which is independent telegraphy.

The First Spiritualist church of Columbus has inaugurated its regular series of bi-monthly socials. One on Wednesday evening last was attended by two hundred people.

Mrs. Georgia Gladys Cooley resumes her work with the First society of the South Side, Chicago, No. 77 31st St., the first Sunday of October. She may be addressed at 98 30th St., Chicago.

Lafayette Smith of Ravenna, O., manager and receiver of the Lake Brady company, was presented with a handsome gold-headed rosewood cane as a token of esteem from the ladies of the camp.

The Illinois State Spiritualist association held a district meeting at DeKalb on the 17th and 18th insts. M. H. McGrath, state secretary, Mrs. E. N. Warne and Mrs. Georgia Cooley were among those in attendance.

The annual meeting of the Friends of Human Progress was held at North Collins, N. Y., the speakers being Mrs. R. S. Lillie, Mrs. C. E. S. Twing, W. H. Bach and Mrs. Isa Wilson Kayner, the fire test medium.

Mrs. Kate Cleveland of Detroit, Mich., is giving readings in Rochester, N. Y., with marked success. Mrs. C. has maintained a reputation among the leading ladies of Detroit for the past fifteen years as a reliable clairvoyant and estimable woman.

The election of officers for the California State association resulted as follows: President, M. S. Norton, San Francisco; vice president, Dr. H. C. Johnson, San Jose; secretary, Thomas G. Newman, San Francisco; treasurer, Benjamin F. Small, San Francisco.

Secretary Woodbury, N. S. A., desires all who owe subscriptions to forward same to him at once. It is also important that all speakers and mediums who intend attending next convention of N. S. A. who desire a place on program should notify him at once, giving subject of their address.

The Spiritualists of Spokane, Wash., have formed a new church, called the First Spiritualist Church of Spokane, with the following officers: Vice president, P. Bickford; secretary, Frank F. Neitzel; treasurer, Samuel Crow; trustees, N. N. Graves, E. H. Thatcher, J. A. Harris, O. C. Cornforth and John H. Roche.

The camp meeting association at Liberal, Mo., elected the following officers for next year: President, G. H. Walser, Liberal; vice president, J. S. Hatton, Sheldon; corresponding secretary, Mrs. C. M. Folsom, Louisville, Ky.; treasurer, Mrs. J. S. Hatton,

Sheldon; general superintendent, C. M. Folsom, Louisville, Ky.

At the annual meeting of the Harmonical society of Sturgis, Mich., the election of officers for the ensuing year resulted as follows: Thos. Collar, pres.; A. D. Howard, sec.; C. Elser, treas. Executive committee: John M. Kelly, C. Cressler, Mrs. F. Pontius, Mrs. C. Gilhams, Dr. E. H. Denslow. Soliciting committee: Misses Maggie Pontius, Maud Gilhams and Agnes Cressler.

The Wooley Park Association of Spiritualists, whose grounds are at Ashley, O., concluded a successful camp meeting on the 11th inst. The following officers were chosen to serve for the coming year: R. Baxter, president; J. J. Beard, vice president; W. H. Granger, recording secretary; T. M. Seeds, treasurer; Will J. Randolph, corresponding secretary; A. P. Oliver, manager. Trustees, T. M. Seeds, J. J. Beard, Will Randolph, Clarence Hevelo, Isaac Heinlein, C. F. Wheeler of Ashley and Mrs. Price of Columbus.

Oscar A. Edgerly has the following appointments: September and October with the Society of Spiritual Science, of Atlanta, Ga.; November, with the First Spiritual society of South Bend, Ind.; December and the first two Sundays of January, 1899, are still open for engagement. The last two Sundays of January are engaged with the society of Springfield, Mass.; February with the Berkeley Hall society, Boston, Mass.; first two Sundays of March with the Spiritual Academy of Norwich, Conn.; the last two Sundays of March and the months of April and May are still open for engagement. Home address, 42 Smith street, Lynn, Mass.

The annual convention of the California State Spiritualists' association was held on Sept. 3d. The following officers were elected for the coming year: President, M. S. Norton of San Francisco; vice president, Dr. H. C. Johnson of San Jose; secretary, Thomas G. Newman of San Francisco; treasurer, Benjamin F. Small of San Francisco. Directors: Mrs. Rebecca I. Johnston of Hillister, Mrs. Henrietta E. Robinson of San Francisco, Mrs. Mary A. Coleman of Oakland, C. H. Wadsworth of San Francisco and Mrs. Ida M. Kallenberger of Alameda. National delegates: Mrs. M. T. Longley of Los Angeles and Mme. F. Montague of Oakland.

A reception which partook of the nature of an ovation was tendered two wounded soldiers at Ashley camp on the evening of the 10th inst. One of the men was the son of Dr. Nellie Mosier, the test medium. He was a member of the Rough Riders; the other, Mr. McLead, is a member of the Seventeenth regiment regular army. Both were severely wounded at Santiago, Cuba, and are still limping about on crutches. The young men were guests of Mrs. Mosier, and the campers, headed by Hon. O. P. Kellogg, wended their way in a body to Mrs. Mosier's cottage, where a fine address was made by Mr. Kellogg. At the conclusion Mrs. Mosier responded, also her son, the former giving the names of quite a number of spirits, soldiers, who were attracted to the scene. Altogether it was a beautiful and touching episode.

L. Pearle Beeson, cor. sec., writes from Marshalltown, Ia., camp, under date of the 8th inst: This morning a wedding was solemnized in the pavilion. Mr. G. R. Biddleman of Grinnell, Ia. and Mrs. Abbie Culver of Madrid, Ia., being the contracting parties. There being no ordained lecturer on the grounds at present Justice of the Peace Oscar Allen was called in from the city. It was a happy couple indeed only for the parting, which came so soon after, as the groom was called

away almost directly afterwards on business. The bride will remain with us for a few days before returning to her home. Our president, Max Hoffman of Chicago, was called home on account of the illness of his mother. Mrs. Georgia Gladys Cooley was with us for a week, and gave a number of splendid tests. Mrs. McCoy, Mr. and Mrs. Buchanan, Mrs. Bessie Aspinwall and Prof. Connett are with us at the present time. Mrs. Aken was with us for a short time.

A statement of principles which was adopted by a majority of the California State Spiritualist association at the third annual convention, sets forth that "Spiritualism is a scientific, philosophical religion and embraces the science of life, the philosophy of existence and the religion of humanity. Life is universal and eternal. The mission of Spiritualism is to establish a rational religion in the minds of men founded upon the operation of nature's laws; to wage warfare upon ignorance, superstition, and all forms of supernaturalism. The physical body is the house in which man lives while passing through the experience of earth life. When this is no longer habitable he passes into another sphere of existence. This change or transition is called death, and the condition in which man finds himself after this change is called the spirit world. The spirit world is a natural state of existence originated and sustained by natural law. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual. Man should live right and do right because it is right, without hope of reward or fear of punishment. Temperance should be observed in all things, including speech and conduct. Spiritualist societies should be formed on a spiritual basis. Character and usefulness should be the qualifications for membership, and financial considerations should be secondary."

IN THE NAME OF FREEDOM.

It is surprising with what persistency and with what inconsistency some persons are trying to deny or distort facts, misrepresent truths and cling to the absurdities and customs of past ages. But by so doing such persons prove that either they have not sufficiently grown to recognize facts and to know truths when they find them, or that they find it to their interest, pecuniary or otherwise, to fight facts, pervert truths, keep others in ignorance. In a western paper, lying now before me, I find the following: "The Santa Fe railroad has threatened to discharge all employees who believe in Spiritualism and attend the meetings of Spiritualists," and this in a country which boasts of its freedom! This is a country where all are supposed to be equal before the law. This is a country where each one is supposed to enjoy religious liberty and freedom of conscience! Is our much boasted liberty but a delusion and a snare, or is the above named railroad company assuming an authority to which it has neither legal nor moral right, and for the assumption of which authority it needs to be summarily rebuked? How dare any one in this country, a republic, in which all persons should be alike before the law, how dare any one, I say, dictate to another any special belief, or to forbid any one to accept as true that which to him or her may appear true, that which he or she by experience may know to be a fact? Again, I say, how dare any one, even a railroad company, assume to dictate to us, to any one, in matters of religion and conscience? The question at issue just now is not, Is Spiritualism true or false? The question is, Has any one

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CHOICE LITERATURE.

a right to dictate or forbid any especial belief or the attendance of the meetings of those who hold said especial belief? Every true lover of freedom will answer this question with a most emphatic "No!" and will sustain me when I say: Said company did outrage every sense of propriety, of justice, of common decency; said company by its un-American, its un-Christian, nay, its inhuman threat and command, did insult every man, woman and child of free America, nay every human being upon the face of the earth. Yes, such a threat, such a behest, such an edict, is an outrage upon mankind in general and upon every person of these United States in particular. But how is it any one dares to issue such a threat, and such an edict? Is there not something amiss when we find persons thus ruthlessly infringe and trample upon the religious liberty and freedom of conscience of individuals of a nation? To me there are only two ways to answer such a question: Either we are not freemen, but abject slaves, and our much-vaunted liberty beneath the folds of "Old Glory" is but a fair phantom which so far has successfully eluded our eager grasp and held us secure in the fetters of degradation and miserable bondage, or bodies like the Santa Fe railroad company and others are robbers of and conscienceless intruders upon our personal rights and privileges, guaranteed to us by the constitution of this our government, yet ours by the very fact of our birth as human beings. Or is it an idle phrase when we say, "All men (all persons) are born equal?" But I ask again: How or why dare individuals, singly or as organized corporations, thus outrage every sense of propriety and right? Did they stand alone with their acts of wrongdoing, they would not dare to thus grossly offend every sense of justice of their fellow citizens, or having incautiously offended, would hasten to undo every unfair, mean or selfish act of theirs so as to ward off the righteous indignation of an outraged, an insulted populace. But capital is all-powerful, and the names of its servants, its devotees, are legion. I hope no one doubts capital has assumed the dictation over labor. Many increase or aid to increase the power and the success of the machinations of capital knowingly, in anticipation of reward, while perhaps equally as many, if not vastly more, unknowingly produce the same results, while yet desirous of the very opposite. To this better class belong a vast number of our Christian friends, who, though well meaning, in their eagerness to defend or spread, or to denounce and retard, a certain belief, not only lose sight of the results which they produce, but of the very means which they employ to accomplish their intended results. Had I had the least doubt as to the justness of the assertion, it would have surely vanished on reading in the Trenton Courier of a recent date an article headed: "Saul and the Woman of Endor," and signed Presbyterian. According to the article named Rev. Mr. Ingram of Trenton in one of his sermons tried to disprove the facts of Spiritualism. In his eagerness to do so he tried to subvert, demolish or disprove the facts of Spiritualism contained in the book which he at once calls sacred and divine and recognizes as the cornerstone, nay as the very foundation of his belief and of his religion. That the discourse in question was made up largely of quotations from the Rev. J. M. Buckley, Methodist, and editor of the Christian Advocate, shows the more how just my assertion, and how very general the custom to blindly grasp for something, for weapons wherewith to destroy to contradict unwelcome facts, whereby to keep intact a creed, a religion

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which had its inception in a hoary past in the infancy of man, long ere Christ, the Nazarene, came to revive the fatherhood of God and the brotherhood of man, which teaching had become obsolete, almost forgotten. When such men as Rev. Mr. Ingram and Rev. J. M. Buckley, lights of the church and men high in authority, commit such

errors, what may we expect of the lesser lights and of the laity? Let us be ever just and considerate, whatever may be the result.

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Question—What is the difference between Christian and Spiritual teachings?—T. R. Mabell.

Answer—Christ taught abnegation and charity, but since his time the world has progressed and a higher law was needed to offset the intensified negativity of the good that accompanies progress. Every virtue has its opposing vice, for virtues are living principles in the human soul that must have a negative as well as a positive pole to exist—to be—the negative being in effect the exact opposite of the positive. Abnegation or the power to resist the sensual must have originated out of the latter, or had the latter as an opponent to be what it is. So charity must have the opposite, uncharity, to be able to manifest; for without one the other would be unnecessary. But Spiritualism brings a higher law, or the old law intensified. It shows that mere self denial and charity are not sufficient to free man from the thralldom of materiality or earthbound conditions; but that he has to study and practice temperance together to free himself from the sensual or animal in his being—the same having been intensified by the non-progressive, and thus a higher positivity or mental activity was needed to neutralize the effect. In like manner selfishness has been intensified, and charity has been superceded by justice. Charity is but a passive virtue compared to justice, just as mere temperance is a negative virtue against study or education. Education neutralizes sensual or carnal effects more readily than temperance does. So justice neutralizes selfish effects sooner than mere charity does or good nature, so-called. The latter any one can imitate, but not all can do justice, be just or do justice to men. In like manner all cannot become educated for active labor in the missionary or literary field. This education and justice is the new law, and Spiritualism its progenitor.

Question—Who are the criminals? It was once a crime to deny a certain belief, and no doubt as seriously regarded as murder is today, but we have outgrown the idea. Now, can all crimes be thus outgrown? If not, what is crime and why not defined in statute law?—Greenbag.

Answer—Criminals are those who have encroached upon the law of reason or justice. But many are imprisoned as criminals who have but encroached upon the law of unreason and injustice—in which even the real criminals remain outside and hold the key. This is an effect of illogical and class legislation—effects of ignorance and selfishness. Thus there are more criminals on the outside than within prison walls, and more in the higher walks of life than in the lower. The petty crimes committed by hungry men are nothing compared to the great crimes committed by rich manufacturers, grain speculators, money brokers and bond holders. The former is but a mite compared with the latter. One of the latter can make a bigger steal in a week than all the petty thieves in one country put together can in a year, and the smaller fry are provided with prison quarters for practicing thievery

out of the regulation tactics, while the greater live in luxury and ease. But such is the law of man's own making. He puts a premium on real criminality and punishes necessity. This is crime in itself, for it is an encroachment on reason and justice. The law is at fault—not the people, but the latter suffer. Ignorance rules where wisdom fails to obtain a hearing, and injustice prevails where justice vainly protests. The world is still in great mental darkness, politically speaking, and needs much teaching to be brought out of it. But there is a light just dawning on which the word socialism is inscribed. It is to the politics what Spiritualism was to the religion, and will point the way to a higher statehood where reason and justice will be better understood, and laws made in harmony with the same for the betterment of mankind as a whole.

Question.—An old farmer told me he could prophecy by a plant. Is there anything in this?—Phyctic Student.

Answer—Yes, there is prophecy in a plant. If the cause upon you is for a change your planting will either be very luxuriant or very poor. The former denotes a change for the better, the latter for the worse. Average prosperity is manifested by generally satisfactory results, and digressions from this by richer or poorer growth tell of effects compatible therewith. But why is this so? It is natural that a change in the cause—due to spiritual growth or the reverse—should have effect on the magnetic output of the human body. That everything partakes of the magnetism which one touches is too well known to deny or question. Now, plant life is dependent on magnetism for life as well as animals or men are. If not interfered with by handling it absorbs its needs from nature; but if handled or planted by the hand of man it becomes charged with his aura or magnetism to a certain extent and takes this in with that drawn from the soil. If the prevailing magnetism of the house is healthy or progressive the plant will partake of its tendency—though may be governed by the individual, and prophecy for somebody not of the household—a hired man, for example. But this must be closely observed to be assured of the truth concerning it. At all events, there is a philosophy in it that is interesting, and which may be made of value to a psychic student.

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The reviewer then proceeds to examine whether or not the Mycenaean civilization was identical with the civilization described in the "Iliad." He comes to the conclusion that "the result of inquiry into Homer leads to the negative conclusion, important enough so far as it goes, that the Mycenaean civilization was not Hellenic as that name was afterward understood."

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A story is told of an old commodore at the Boston yard whose method of measuring religious affairs was with the same inexorable rule used for temporal things. One Sunday morning he was aroused from his nap by something out of the usual routine being announced from the pulpit, and he sternly addressed the chaplain with: "What's that? What's that?"

The chaplain demurely repeated the notice that "by order of the bishop of the diocese divine service will be performed in this chapel on Thursday evening next," etc.

"By whose order?"

"By order of the bishop of the diocese, sir."

"Well," thundered the commodore, "I'll let you know that I am bishop of this diocese, and when I want service in this chapel I'll let you know. Pipe down," and he cleared the chapel.

On one occasion he heard a different voice in the pulpit from usual, and, looking up, he asked:

"Who is that up there? Is that you, Billy McMasters?"

"Yes, sir."

Billy was a religious foreman in the yard, who sometimes helped the chaplain along.

"Come down out of that," thundered the commodore. "When I want a relief for the chaplain I'll appoint one. Don't you ever let me catch you up there again," and he cleared the chapel again.—From "On a Man-of-War."

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NEWS OF THE WEEK.

Mt. Vesuvius is in active eruption. The Citizens' Union committee of New York will nominate Theodore Roosevelt for governor.

Major General Shafter has submitted his official report of the campaign and battle of Santiago.

Columbus, O., will be the next meeting place of the American Association for the Advancement of Science.

President McKinley has appointed a committee to ascertain the extent, causes and treatment of sickness in the army.

Business failures for the week have been 171 in the United States against 191 last year, and 22 in Canada against 25 last year.

Empress Elizabeth of Austria was assassinated in Geneva, Switzerland, by an anarchist named Luigi, on the 10th inst.

J. Pierpont Morgan and John D. Rockefeller have incorporated what they call "The Federal Steel Trust," with capital of \$200,000,000.

Assistant Naval Constructor Hobson, the hero of the Merrimac, has been promoted to be full naval constructor, to date from June 22.

Miss Winnie Davis, the Daughter of the Confederacy, as she is known throughout the southland, is lying critically ill with gastritis at Narragansett.

The board of aldermen of New York passed a resolution requesting the mayor to appoint a committee to arrange for a peace jubilee some time this fall.

Justice White, who has been selected by President McKinley for the peace commission, at a Jesuit banquet in New Orleans, Feb. 14, 1898, knelt in a public hall and kissed the hand of Archbishop Chapelle.

A hurricane which swept over the Barbadoes destroyed Kingston, the capital of St. Vincent. Three hundred lives lost and 20,000 people made homeless. The entire island was devastated by wind and flood.

Dr. J. F. Baldwin was suspended as chancellor of the Ohio Medical university at a special meeting of the board of trustees of the institution, held to investigate serious charges that were filed against him by Attorney L. D. Lilley, a member of the board of trustees.

The Rev. John F. Reynolds of Springfield, Ill., who recently married a nurse in Chickamauga, while, having, it is alleged, two wives, one in Colorado, the other in Illinois, has been committed to jail on a charge of bigamy. The prosecuting witness was Eva Mann, who claims to be No. 2.

Mr. Geo. W. Everhart, the husband of Rev. George Kulp's choir leader, with several of the congregation of his

church in Grand Rapids, caught the Rev. Kulp in flagrant delinquency with Mrs. Everhart. Kulp is a great champion of temperance, a denouncer of Sunday theatricals and an all around man of God.

The latest advices from Manila indicate that Aguinaldo, the insurgent leader, is preparing for action under the fear that the United States will give the Philippines back to Spain. Admiral Dewey reports the situation as critical. It is more than likely that turbulent times are ahead inasmuch as 100,000 men are said to be under arms, and Aguinaldo asserts that he can put 200,000 armed men in the field if necessary.

A TRIED AND TRUE SPIRITUAL WORKER HONORED.

A splendid ovation was given at Lake Pleasant camp on the eve of Aug. 23d to that most worthy medium and the public defender of Spiritualism, Mrs. Sarah Byrnes. Twenty-five years ago she conducted one of the services which opened this camp.

The reception was held at the summer home of Phoebe Hall, which was decorated with choice flowers by Mrs. John Wheeler, Mrs. Houghton, Mrs. Mason, Mrs. Stewart Burnes and Mrs. Baldwin. The Ladies' Schubert quartet rendered two choice selections and speeches were made by A. H. Dailey, H. A. Budington, Clegg Wright, Mrs. Anna Cunningham, Mrs. Thillie Reynolds, Dr. Tolman, Newman Weeks, Miss Lizzie Harlow, Mrs. May S. Pepper and Francis Bailey Woodbury. The reception concluded with a brief address by Mrs. Byrnes.

Spiritually this has been a most successful season at this camp. Much interest is manifested in the National association.

FRANCIS BAILEY WOODBURY.

A HOME GREETING.

The Charleston (S. C.) News and Courier of Sept. 12 thus refers to the return to that city of Mr. A. F. Melchers, the recently retired associate editor of the Light of Truth:

"Mr. Melchers is a fine representative of the art preservative. His journalistic training was received at the hands of his gifted and gallant father, Col. Franz Melchers, whose courage and courtesy as an officer of the famous German artillery is admired and appreciated throughout the state. Col. Melchers nobly aided in the redemption of Carolina from radical misrule and oppression. Mr. Melchers did splendid service during the trying period and won his way to the hearts of Charlestonians by his manly qualities. When he went to the west his absence was deeply regretted, and his friends rejoice at his return. He is a man of fine ability and unswerving integrity."

TO THE POINT.

"Christ denounced the inequalities of his day and he was crucified. It has never been popular to denounce wrong or unmask error. You may imprison, persecute or put to death persons, but you can not imprison, persecute or put to death the truth they speak. We are today taking part in the struggle between human greed and human liberty. Human greed is not dead. Greed that made a slave of the black. Greed that speculated in the blood of the boys in blue. That greed still lives.

"The soul of freedom is stronger today than ever before. The race must submit to a peaceful social revolution. In all the history of the world we find but two forces by which the tides of unrest can be stayed. These two forces

are hate and love; the great contending forces of our civilization.

"Although Jesus Christ came in contact with nearly all kinds of wrong, he never became angry or indignant until he came to the users of the temple. We are just beginning to recognize the fatherhood of God, the brotherhood of man. We can never know or recognize God except we recognize him in humanity."—Mrs. Lease in her Onset Bay speech.

IMMORTALITY—A NEW MAGAZINE.—J. C. F. Grumbine, editor. A quarterly magazine devoted to the a priori philosophy and the Rosicrucian, or the Order of the White Rose. Each number is an exhaustive book of whatever it treats. Regular contributors, Annie Besant, W. J. Colville, Swami Saradanda, Bernard Abbott, Corn L. V. Richmond. All articles written under Illumination. Second number devoted to "Chloroform." Special features are "The Academy" and "The Editor's Tripod." Subscription, \$1. Single copies, 25c. Address J. C. F. Grumbine, 3200 Langley Ave., "The Mexicana," Station M, Chicago.

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The following is taken from the S. F. "Progress" of Nov., 1895:

It gives us great pleasure to quote from the "Light of Truth" commendations of California and California. In a late issue we read: "We note with pleasure the continued success of our friend and brother Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accolades this gifted medium and educated gentleman."

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